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# The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH  
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND  
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XII

JUNE 1917

Number 9

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THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILLINOIS, U.S.A.

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THE CAMBRIDGE UNIVERSITY PRESS, LONDON AND EDINBURGH

THE MARUZEN-KABUSHIKI-KAISHA, TOKYO, OSAKA, KYOTO,  
FUKUOKA, SENDAI

THE MISSION BOOK COMPANY, SHANGHAI

# THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the co-operation  
of the Classical Association of New England, and the Classical Association  
of the Pacific States

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The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: THE CAMBRIDGE UNIVERSITY PRESS, Fetter Lane, London, E.C. 4. Yearly subscriptions including postage, 11s. 3d. each; single copies, including postage, 1s. 4d. each.

For Japan and Korea: THE MARUZEN-KABUSHIKI-KAISHA, 11 to 16 Nihonbashi Tori San-chome, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.50 each; single copies, including postage, Yen 0.66 each.

For China: THE MISSION BOOK COMPANY, 18 Peking Road, Shanghai. Yearly subscriptions, \$2.50; single copies, 30 cents, or their equivalents in Chinese money. Postage extra, if mailed direct outside of Shanghai, on yearly subscriptions 24 cents, on single copies 3 cents.

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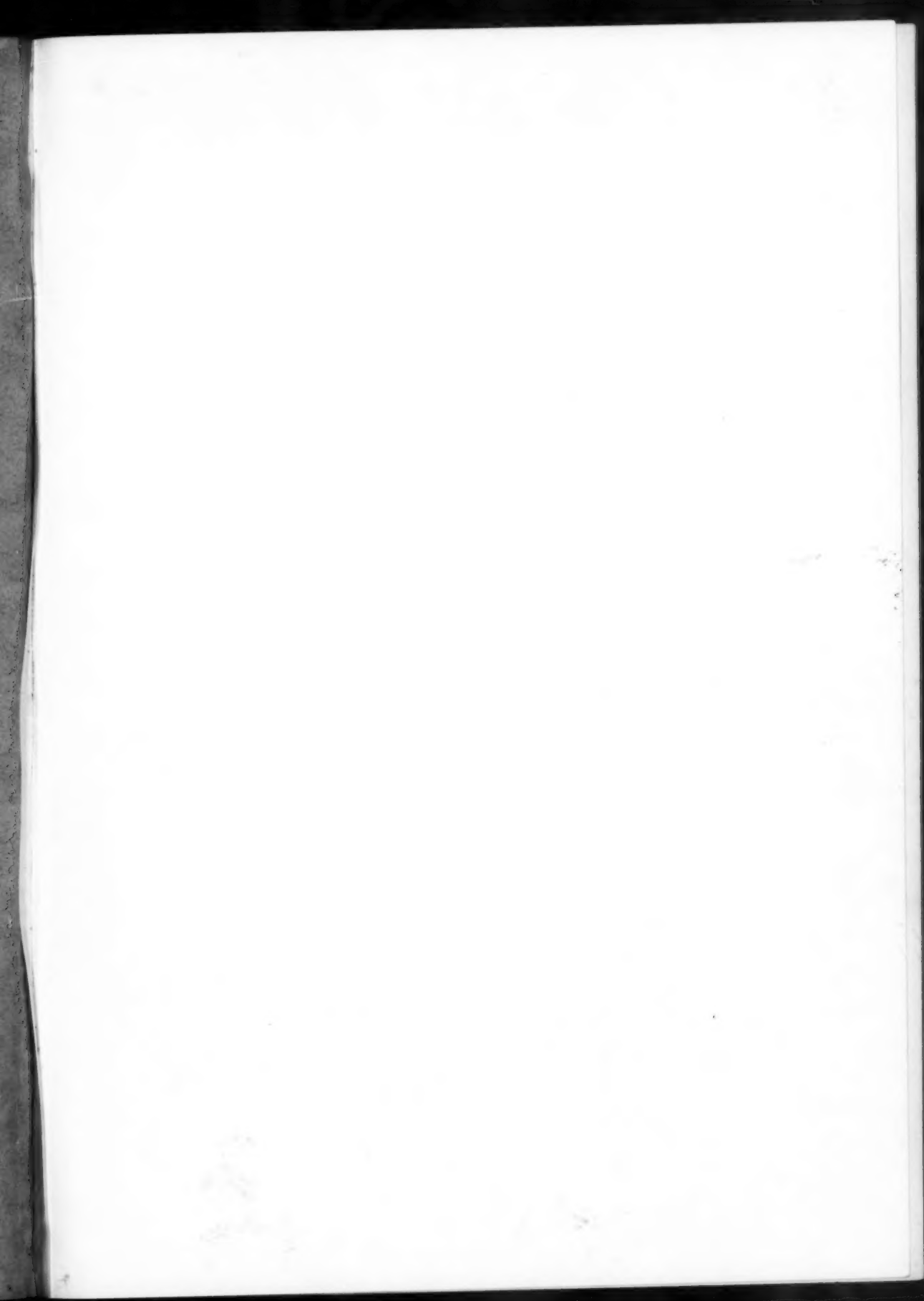
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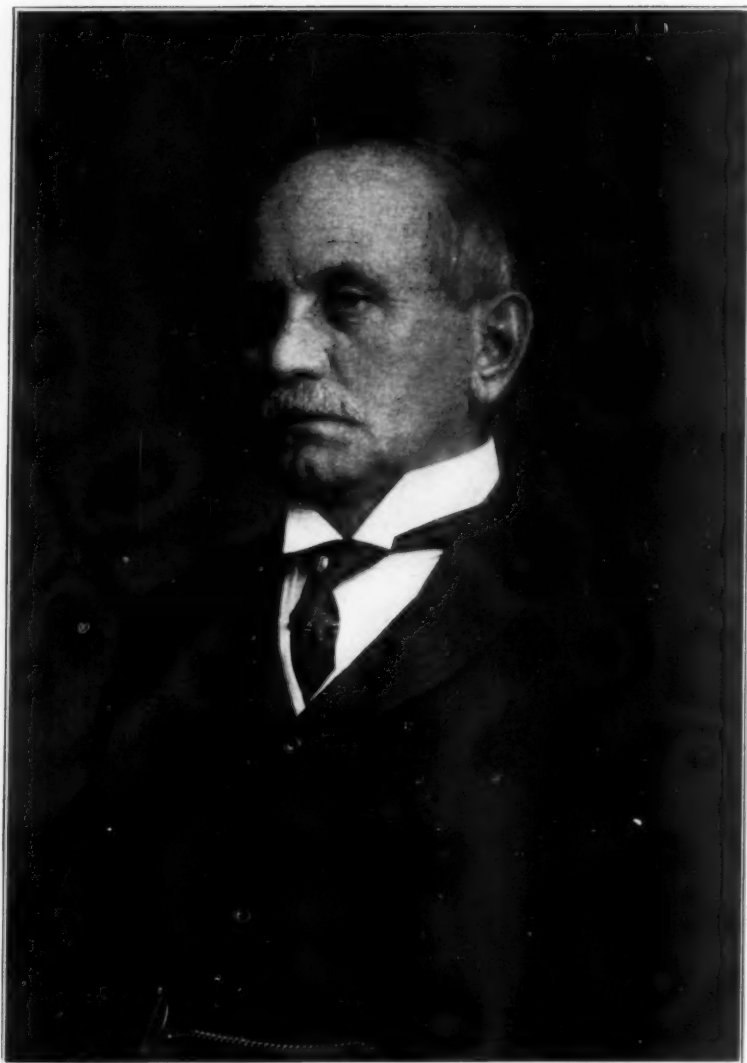
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JOHN WILLIAMS WHITE



# THE CLASSICAL JOURNAL

VOLUME XII

JUNE 1917

NUMBER 9

## Editorial

### A COMMUNITY EXPERIMENT IN LATIN

Miss Hazel Hull, teacher of Latin in the high school at Massena, Iowa, has inaugurated and carried out a plan this year that would seem to promise much for Latin interest in small towns if it could be generally adopted. This is the adaptation of the community-club idea to the Latin work. Her effort has been to enlist the interest and support, not only of the pupils, but of the parents and of the community in general.

Massena is a town of only five hundred inhabitants, and but two years of Latin are taught in the high school. Under these unpromising conditions Miss Hull organized a Latin club to which those were eligible who had had one year of Latin, *whether pupils, teachers, or townspeople*. The meetings were held in the high-school auditorium and very early attracted attention and interest on the part of school and community. The programs at first were similar to those usually given in the high-school clubs, consisting of Latin songs, dialogues, poems, plays, etc., one feature regularly being a talk by Miss Hull on the value of even the two years of Latin, and on the meanings of Roman life and customs in relation to our own. In this connection the series of lantern slides on Roman life sent out by the Latin department of the state university were regularly and profitably used. Occasionally special programs were prepared and the meetings thrown open to the public.

The report of one of these meetings mentions the interest and enthusiasm of the club members and initiates, and adds, "*But the most important part was the interest of the parents, who expressed*

deep appreciation of the interest that the young people were taking in their Latin work. The alumni, too, were deeply interested and expressed their delight in getting into touch again with school life through this channel."

Miss Hull writes: "Although the club has been organized less than a year we can already see good results in the community. The people are beginning to see that there is some use and some life in Latin. One of the most enthusiastic of the visitors was a man who said he had not been inside the school for twenty years, but that he meant now to attend these meetings. The pupils have begun carrying the ideas gained in the Latin club into their other work. This was especially noticeable after we began using the slides. This was especially true in the case of history and the English classics. The Freshmen say they wish they could take Latin next year so that they might be in the club (we begin Latin in the Junior year). A number of graduates have been stimulated, to my knowledge, to consider further work in college."

This modest work of Miss Hull is notable as an example, not only of what may be done for Latin in the small school where interest in it usually languishes, but more particularly of what may be done for it in a small community. Perhaps the most frequent objection to Latin comes from the parents who are not able to see its value, and the winning of even a small number of these to the side of Latin is a strategic move. The novelty of the work consists in the adaptation of the Latin work to the community-club idea. It is probably chiefly feasible in a small town where the interest in the work and the evening program can be advertised by town talk. It could probably be accomplished likewise with other subjects as well as with Latin; but Miss Hull deserves much credit for capturing the field in her town for her own subject. There are large possibilities in this community idea, and Latin can be greatly helped in small communities by its adoption.

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#### THE ROLL OF HONOR

With this month is concluded the twelfth year of the Classical Association of the Middle West and South, and of its official organ, the *Classical Journal*. During these twelve years the *Journal* has

grown from its first volume of seven numbers, with 252 pages, to the present volume of nine numbers, with 656 pages. The membership of the Association has also grown, which fact alone has made the enlargement of the *Journal* possible. Our membership at the time of the annual meeting this year, as published in the May number, was 1,941. The membership by states runs all the way from 3 to 275. Some of our states should obviously make large additions to their present representation; at the same time there is no state in which many new members should not and could not easily be added to our numbers.

The actual membership list has never hitherto been published. But, in the interest of the new-member campaign which is now on, the Association voted to publish in the June *Journal* this membership list by states, in order the more closely to define the field of operations for new members by this delimitation of the old. This list which we are now publishing is our roll of honor, the roll of those classical teachers who are ambitious to keep abreast of the times in their chosen field, which they can best do with the help of the *Journal*, and who care enough for the cause in which they are engaged to align themselves definitely with those who are organized to promote that cause.

The task of obtaining new members officially belongs to our state vice-presidents; but let every member constitute himself a committee of one to increase our numbers by at least one during the next three months.

---

#### THE "MODERN SCHOOL"

In reference to the Modern School to be established at Teachers College, Columbia University, under the auspices of the Rockefeller General Education Board, various rumors have been disseminated by the newspapers; and in certain quarters the impression seems to prevail that, in the establishment of this school, the General Board registers approval of the program of the school, and even that the Board is likely to use its great financial resources to force this program upon the school system of the country generally.

Making the leading editorial in the *New York Times* of January 21 the basis of a query, a letter was addressed to the Secretary

of the General Education Board, asking for an official statement covering the points in question. To this letter the following reply has been received:

GENERAL EDUCATION BOARD  
61 BROADWAY, NEW YORK

February 7, 1917

DEAR PROFESSOR NUTTING:

Your favor of January 29 has been handed to me. The editorial in the *New York Times* gives a very misleading impression as to the purpose of the new school. No one dreams of making any attack upon the existing order. The school will be simply an experiment station for the purpose of working out, if possible, improvements in school curriculum which the rest of the school educational world may take or reject as it sees fit.

Very sincerely yours,

(Signed) ABRAHAM FLEXNER

Teachers of the classics may find it advantageous to quote this statement if any attempt is made in their neighborhood to introduce radical changes into the school curriculum in imitation of the organization and aims of the Modern School. The establishment of this new project is due to no other man more than to Dr. Flexner himself; and, since he states explicitly that the whole matter is merely an experiment, it follows that the theories on which the Modern School is based should not be acted upon elsewhere until years of experiment have proved that the type of education there aimed at is superior to the type that has less materialistic ideals.

H. C. N.

## WIT AND HUMOR IN XENOPHON<sup>1</sup>

BY SAMUEL E. BASSETT  
University of Vermont

In the *Euthydemus* Plato introduces a young man from Paeania, Ctesippus by name, a very fine fellow except for his boisterousness, which Socrates says is due to his youth (273A), and which is manifested by loud bursts of laughter (300D). This fondness for hearty laughter was shared by Xenophon, another young Athenian *καλὸς καὶ γαθός* of the same period, who never grew old in this respect if one is to judge by his writings. His *Symposium* is hardly more than a collection of pleasantries, and the *Anabasis* and the *Cyropaedia*, the most characteristic of his works, contain scores, if not hundreds, of witty or humorous passages. The verb *γελῶ* is of frequent occurrence on his pages, and he uses more different compounds of this verb than any other prose writer of the classic period.

Humor is, of course, a prominent element in the literature as well as in the life of the ancient Greeks. In poetry there is a parallel development of humorous and serious works. Thus we have the mock-heroic epic, the comedy, and the satyr play. Serious writers, too, are not averse to a bit of fun. The ending of the first book of the *Iliad* and much of the ninth book of the *Odyssey* are composed in a humorous vein. In fact, the temper of the Ionic mind, as one sees in Ionic vase-painting, was gay and sportive. It was Iambe, a woman of Ionic stock, who first made Demeter laugh and forget her sorrow, and Herodotus, the first great Ionic prose writer, delights to tell the amusing stories of Alcmaeon and of his descendant's rival Hippoclide, who "danced his bride away," and of Rhampsinitus and the robber who was too shrewd for him. Tragedy, too, does not refrain from humor: there are elements

<sup>1</sup> Years ago a friend, Principal J. Harold Fuller, of Hardwick, Vermont, remarked that his pupils in the high school found the *Anabasis* amusing. The writer has found much illumination in this remark. In gratitude he is endeavoring in this paper to "pass on the light."

of the comic in the guard of the *Antigone*, the Phrygian slave of the *Orestes*, and in Thoas and Theoclymenus. The writings of Plato are full of a gentle humor; in fact, humor underlies most of the Socratic irony.

In his use of humor Xenophon differs from the other writers of his time, and from Plato most of all. The latter, in this respect, is well described by Xenophon's own characterization of Agesilaus: "It was his charm of manner, and not his jests, that pleased" (*Ages.* xi. 11: καὶ τὸ εὖχαρι οὐ σκώμμασιν ἀλλὰ τρόπῳ ἐπετήδευε). The σκῶμμα or jest was foreign to Plato's nature. This is not to be wondered at if we are to believe with Heraclides (Diogenes Laertius, iii. 26) that as a young man Plato never indulged in immoderate laughter. Xenophon, on the contrary, believes in the jest. The *Symposium* is punctuated with laughter. In the *Cyropaedia* (ii. 2. 12) Xenophon makes Cyrus defend men who joke, calling them witty and pleasing (ἀσπείλοι καὶ εὐχάριτες), and he remarks at the beginning of the *Symposium* that what men say "in lighter vein" is worth recording. Likewise in the *Hellenica* (ii. 3. 56), after quoting the words of Theramenes, who, just before his death, threw the last drops of the hemlock from the cup as in the game of cottabus and said, "That's for my beauty Critias," Xenophon apologizes for introducing this trifling remark and adds: "But it is an admirable trait to be able to jest in the face of death."

Xenophon differs from the other classic authors also in showing a certain lack of skill in introducing his witticisms. This was due to a fundamental deficiency in the man. As a soldier he was a thorough believer in the cavalry; he was a knight and a lover of the horse. But as a man of letters he never tried to mount Pegasus. He was no poet, and the poets, with the exception of Homer, had little or no influence upon him. Hence his writings lack to a considerable extent that essentially Greek element which poetry above all possesses, the impress of form—what Brunn has called the architectural element of all Greek art, whether literary or plastic. Professor Mahaffy calls Xenophon the precursor of Hellenism. Certainly he is nearer in spirit to the Hellenistic than to the classic Greek age in breaking away from the *genre trenché*—to use a phrase of Napoleon's with which Professor Irving Babbitt in his *New*



*Laocoon* has made us familiar. This results in a looseness of structure which is seen in all his works. Consequently much of his wit and humor are, as it were, dragged in. It is as if we saw the γελωτοποιός, the jester, summoned when the author needed him. In other words, Xenophon too often tells the joke rather because he thinks it worth telling than because the circumstances demand it. This is seen in many parts of the *Cyropaedia* and especially in the thirteenth chapter of the third book of the *Memorabilia*, which consists of nothing more than a series of witty retorts of Socrates.

This chapter also throws light on the source of much of Xenophon's wit and humor, and accounts as well for certain striking characteristics of the first part of the *Anabasis* which have made the march to Cunaxa "pedestrian" in more than one sense. Why does Xenophon tell us the depth and breadth of rivers and ditches, the number of boats in a pontoon bridge, and so many other uninteresting details? It may be charitable to think that he hoped that they might be of use to some future Greek general, but the truth seems to be rather that Xenophon was an industrious gatherer of facts of this kind, and other data—another Hellenistic tendency—among which were the humorous story and the witty remark.

Aside from their humor these *bons mots* interested Xenophon because of another Hellenistic trait in his character as a writer, his greater nearness to reality. This results in a preference for the individual rather than the universal, and partly accounts for the biographical element in his works—its first appearance in Greek literature—of which excellent examples are found in the *Anabasis*. Xenophon's humor is seen not infrequently in a brief characterization of a man's peculiarities. For example (*Hell.* iv. 3. 2), Agesilaus asked Dercylidas if he would carry the news of the Spartan victory to the cities which had helped to furnish his army, and the latter was pleased with the suggestion, καὶ γὰρ αἰ φιλαπόδημος ἦν, "he had a passion for traveling."

This fondness of Xenophon for noting the foibles of the individual may be seen more clearly if one compares some of the speakers in the *Hellenica* with those of Thucydides. The latter generally selects as spokesmen either unnamed representatives of

a city, or leading men who are introduced either without description or else with a few words to show why they were chosen to speak. But Xenophon likes to bring forward a minor character with a brief characterization of some humorous trait. For example (*Hell.* ii. 4. 20), Cleocritus, a man "with a magnificent voice" (μάλ' εὐφωνος ὢν), makes a speech in which sound is as noticeable as sense; and (*Hell.* vi. 3. 3) Callias, "who was quite as fond of praising himself as of being praised by others," continually uses the first personal pronoun and refers at some length to the greatness of his own family. Furthermore, if Thucydides were representing the character of the speaker by his words, and not using him merely as a medium for presenting ideas that were essential to his history, he would have allowed the reader to find this out for himself from the words which he put into his mouth. In a similar way Plato lets us do our own laughing at the drunken Alcibiades. Xenophon, on the contrary, frequently tells us when to laugh by saying: "Then everybody laughed." The reason for this seems to lie, not entirely in his unwillingness or inability to be dramatic, but, at least in part, in a characteristic of his writings which Professor Wilamowitz points out in his history of Greek literature where he says that Xenophon probably wrote for a wider circle of readers than did the other Socratics. He wrote for the popular ear, just as Euripides in his use of plain language, among other things, had popularized tragedy. This may explain to some extent why Xenophon wrote with a simplicity that makes the *Anabasis* best of texts for the beginner; it may also be one reason why he introduced so much that is humorous.

Let us now consider the form which Xenophon's humor takes. In the first place, he no more disdains the play upon words than do most Greek authors from Homer down, although he is by no means the word-master that, for example, Plato is. Sometimes this is hardly more than rhetorical paronomasia with occasionally a witty or humorous touch, e.g., *Anab.* i. 4. 8, ἀπολελοίπασιν . . . ἀποδεδράκασιν . . . ἀποπεφύγασιν; iii. 1. 23, ψύχη . . . ψυχάς; *Cyr.* v. 1. 28, δαίμονος . . . εὐδαίμονας; *Mem.* i. 1. 9, δαιμόνιον . . . δαιμονᾶν; *Symp.* vi. 9, εἶκαζε . . . εὐοίκης; again, at least once it is etymological (*Symp.* viii. 30, Γανυμήδης . . . γάννυται—

μήδεα). But sometimes Xenophon indulges in a genuinely Aristophanic pun: in a παιδικὸς λόγος (*Cyr.* i. 4. 27) the enamored Mede measures διὰ χρόνον by the wink of an eyelash, much to the amusement of Cyrus; *Cyr.* viii. 4. 22 f., ψυχρός, "cold" and "frigid," i.e., "witless." Perhaps the best and the worst examples of Xenophon's puns are to be found in the *Symposium*: vi. 5, Socrates has been bantering Hermogenes because he refuses to take part in the conversation, and the latter replies that he has no chance to say a word, for the others talk all the time except when the flute plays. It is therefore suggested humorously that, like the actor Nicostratus, they converse to the accompaniment of the flute. Thereupon Callias queries what music is appropriate when Antisthenes is besting an opponent in argument, and Antisthenes retorts: "For my opponent, I am sure, the proper thing would be συριγμός" ("piping" and "hissing"). This is both clever repartee and good punning. But the pun which follows almost immediately (vi. 7, ἀνωφελεστάτων . . . ἀνωθεν—ὠφελοῦσιν), which is spoiled by Madvig's ingenious but unnecessary emendation, is so bad that it not only defies translation by any except the most confirmed punster—which the writer is not—but also constrains Socrates to apologize for his ψυχρότης.

Much of Xenophon's humor is, quite naturally, the humor of the camp. For example, the expression ὠμούς καταφαγεῖν, "devour raw," which is said by Liddell and Scott to be a proverbial expression for savage cruelty, as it doubtless is in Homer, seems to be, as Xenophon uses it (*Anab.* iv. 8. 14; cf. *Hell.* iii. 3. 6), merely soldiers' slang, "gobble 'em up alive." Likewise another expression of which our author is so fond that he uses it three times (*Anab.* iii. 4. 15; *Cyr.* viii. 3. 27; *Hell.* ii. 4. 16), "The enemy were so thick that you could not miss them if you tried," looks like a soldier's commonplace. Still another bit of soldier wit which produced a laugh is the remark to Hystaspes in the battle with Croesus (*Cyr.* vii. 1. 19): "Now, Hystaspes, we want quick work (ταχύτεργια), for if we kill the enemy before they kill us, not one of us will lose his life."

Xenophon repeatedly makes clear the value of a jest when soldiers are discouraged. It will be remembered that when the

Spartans asked Seuthes what kind of a man Xenophon was (*Anab.* vii. 6. 4), the latter replied: τὰ μὲν ἄλλα οὐ κακός, "a pretty good fellow in most respects", φιλοστρατιώτης δέ, "but"—as we may render both in that connection and in this paper—"inclined to humor his soldiers." The best example of this kind of "humoring," as well as one of the best pictures which the author gives us of himself, is in his first address to the soldiers (*Anab.* iii. 2. 7-32), a passage which I am sorry to see Professor Bristol recommend for omission with beginners, in which he humorously enumerates the disadvantages of cavalry. It is likewise when the Greeks are discouraged that pleasantries pass between Chirisophus and Xenophon about the thieving propensities of Athenians and Spartans (*Anab.* iv. 6. 14 f.), and about the burning of the villages on the banks of the Tigris (iii. 5. 5 f.). Here belongs also the well-known joke of Clearchus about the donkey (ii. 2. 20), by which the panic of the Greeks was checked (cf. also iv. 6. 12 and v. 8. 11).

Akin to this use of humor is the humor of fact or situation: the mock charge of the Greeks at the review held in honor of the Cilician queen (*Anab.* i. 2. 17 f.), which not only made the Greeks laugh, but also caused them to despise the Persian soldiers whom they were later to meet in battle; the sham battle between men armed with cuirasses and shields only, and men provided with reeds and clods of earth (*Cyr.* ii. 3. 17-20), which caused much laughter and put the soldiers in good humor as well as gave them good exercise, and became so popular that all the soldiers took to it, so that when they were not drilling the whole army would be playing this game; the amusing horse-races under difficulties at Trapezus (*Anab.* iv. 8. 28), and the awkward first attempts of the Persians at horsemanship (*Cyr.* iv. 5. 54).

Above all, Xenophon likes to represent his characters at table, *desipientes in loco*. A sense of humor and good digestion often go together, and apparently he was blessed with both. As in the writings of Aristophanes and Dickens, food and drink play a considerable part in both the *Anabasis* and the *Cyropaedia*. Think of the number of things to eat and drink which are mentioned in the first four books of the *Anabasis*, and notice that in pointing out the qualities of Cyrus as a friend (*Anab.* i. 9. 25 f.) the author

mentions the food and the wine which he used to send to his friends. If we bear this in mind, and also note the amount of space devoted to breakfast, dinner, and supper in the *Anabasis* and the *Cyropaedia*, and to the humorous conversations which are held at dinners of a more or less formal character (*Anab.* vii. 3. 21-33; *Cyr.* i. 3. 4-12; ii. 2. 1-31; v. 2. 14-22; viii. 4. 1-27), we need not assume, as many modern scholars do, that Xenophon's account of the symposium at the home of Callias was an attempt to rival Plato. A sufficient explanation is his fondness for the banquet and for the light conversation which accompanied it.

The wit and humor at table in Xenophon have a strong tendency to be didactic; in other respects they remind us occasionally of the Old Comedy. The personal element is prominent, and the themes are sometimes much the same; at other times they resemble many of those of the modern vaudeville stage. The pun has been mentioned. There is also the old trick of fooling the other fellow by leading him to answer a series of questions all in the same way, and then suddenly asking a question that requires an answer of a different kind (*Symp.* iv. 59).

Many of the stock characters of the humorist appear in the pages of Xenophon, chiefly at the dinners which he describes. Amorous propensities are frequently made the subject of mirth (*Anab.* vii. 4. 10; *Cyr.* i. 4. 27 f.; iv. 5. 51; cf. vi. 1. 34; viii. 4. 19 f.). The greedy man whose avidity overreaches itself contributes to the amusement of the officers whom Cyrus invites to share his own mess (*Cyr.* ii. 2. 2-5; Hystaspes tells the story):

A day or two ago Cyaraxes sent to all the messes the carcasses of the cattle which he had sacrificed, and we had enough meat for three servings at least. The first time around the cook began with me. So when he came in to pass the meat a second time I told him to begin at the other end and serve it in the opposite direction. Whereupon a soldier whose place was about the middle of the line, said: "See here! There's no fairness in this. No one ever begins with us." This annoyed me; I did not want them to feel that they were getting less than their share. So I at once invited the fellow to sit near me, and you may believe that he obeyed this command with soldier-like promptness. When the meat reached us, because we were the last, I suppose, only the smallest pieces were left. Of course the fellow was crestfallen, and he showed his disappointment by remarking *sotto voce*: "Just my luck! Why wasn't I invited to take this place the time before?" But I said: "Never



mind; presently he shall begin with us, and you will have the first chance to take the biggest piece." I had no more than said this when the third and last serving began. The fellow helped himself, and decided that he had taken too small a piece; so he put it back, intending to take another. But the cook thought that he did not care for any more meat, and passed on before he could help himself a second time. Imagine the man's chagrin: he had eaten up all the meat which he had taken, and his last chance of dipping into the dish was ruined, largely by his own stupidity and his pettish dissatisfaction with his luck. The captain who sat nearest us, catching sight of the expression on the fellow's face, clapped his hands and laughed to his heart's content, and as for myself, I couldn't keep from laughing either, but I pretended to cough.

The glutton appears as a humorous character at the banquet of Seuthes (*Anab.* vii. 3. 22-25). The prince, according to the Thracian custom, took the bread and meat which were placed before him and, breaking it into small pieces, tossed it to anyone whom he chose, reserving only a taste for himself. The other guests followed the example of their host. But an Arcadian named Arystas, "a terrible eater" (*φαγεῖν δεινός*), would have none of this; instead, he seized a three-pound loaf and some meat, which he placed in his lap, and fell to. Soon the wine was passed, but Arystas, as a lackey approached with a drinking-horn, noticing that Xenophon had already finished his dinner, said to the servant: "Take it to Xenophon; he isn't busy, but I am, and shall be for some time." "At this," concludes Xenophon, "there was a roar of laughter."

The dull person who obeys orders with a startling literalness, like 'Paminondas of the children's story or the landlubber Dionysus in Charon's boat (*Ar. Frogs* 197 ff.), is described by a Persian *taxiarch* for the entertainment of the mess somewhat as follows (*Cyr.* ii. 2. 6-10):

I was drilling a company of soldiers and had placed their captain first, with a young man next to him and the rest where I thought proper, and standing some distance in front of them, my eyes being on the company, I gave the command, Forward! My fine young gentleman steps in front of his captain and advances. When I saw this I called out to him, "Here! where are you going?" "Forward, sir, as you commanded." "I did not command you alone, but the whole company, to advance." Facing about, he said to his comrades: "Don't you hear him rating us? He ordered the whole company to advance." And all the soldiers stepped past their captain and came toward me. And when the captain ordered them back, they grumbled and said: "We



should like to know which of the two to obey; one commands us to go forward and the other will not let us." I took the matter calmly, began all over again, and told them that no one in the rear ranks was to move until the man in front of him started, and that the only thing for each soldier to bear in mind was to follow the man in front of him. Just then a man who was returning to Persia came to me and told me to give him the letter which I had written home. As the captain knew where the letter was I bade him run and get it. He started off on the run, and that young man followed his captain, cuirass, sword, and all. Seeing him start, all the rest of the company joined in the race, and returned with the letter.

"Of course," adds Xenophon, "everybody laughed at the letter's bodyguard" (*δορυφορία*).

These three examples are perhaps sufficient, but we have by no means exhausted Xenophon's stock of characters who are made to furnish a laugh. The silent guest (*Symp.* vi. 1-5) has already been mentioned; there is also the long-faced individual who is forced to smile against his will (*Cyr.* ii. 2. 11-16); the ill-favored man for whose uncomeliness some compensation is found (*Cyr.* ii. 2. 28-31; viii. 4. 19-23); cf. Socrates' famous defense of the beauty of his own features in *Symp.* v., and, finally, the lazy man (*Cyr.* ii. 2. 22) and the money-lover (*Symp.* iv. 45).

Of wit pure and simple there is so much in the writings of Xenophon, especially in the *Anabasis*, *Cyropaedia*, and *Symposium*, that to discuss it would carry us beyond the limits of this paper. It may be remarked, however, that on the whole it seems to us rather frigid. Perhaps it pleased that wider circle of readers for whom Xenophon wrote. Two examples will suffice: *Cyr.* iii. 1. 35, Cyrus asks the Armenian how much he would give for his wife. "All that I possess." "And how much for your children?" "All that I possess." "Why, in that case you would be giving for your your family twice what you possess." *Cyr.* ii. 3. 22-24, a captain of a company, hearing that another company had been rewarded by a dinner for practicing military evolutions on the way to the mess-tent, tells Cyrus that his company drilled both going to dinner and coming away. "In that case," replied Cyrus, "I will give you a double dinner." "Well, you must give us double stomachs, too."

Xenophon's wit has a practical value, however, whatever it may lack in art. As may be seen in the *Anabasis*, it is ever ready, not

only to cheer the Greeks in times of despondency, but also to extricate Xenophon himself more than once from an awkward situation. For example, at Cotyora (*Anab.* v. 8. 3) a soldier had accused him of brutality during the snows of Armenia. "Well," said Xenophon in his defense, "if it was during the blizzard, when the food was gone and there was not so much as a smell of wine, and men were dropping out of the ranks from exhaustion, and the enemy were at our heels, I grant you that I was more 'brutal' than a donkey which, as the saying goes, is too much of a brute even to feel fatigue." His wit saved him there, and it helped him out of a predicament at the banquet given by Seuthes (*Anab.* vii. 3. 28 ff.). Xenophon had been told that a large gift to his host was expected of him. This was out of the question, for he had nothing left, so when the proper time came he arose from his seat of honor beside the prince, and presented him with the services of himself and his soldiers!

The wit of Xenophon is always genial. His humor is never ill-humor.<sup>1</sup> He himself has given us his theory of the ethics of jesting in the observation of Gobryas (*Cyr.* v. 2. 18; cf. viii. 1. 33) that the jests of the Persians at the court of Cyrus were always pleasant, free from ribaldry and malice and everything that was liable to arouse anger. This well describes the jests of Xenophon. They came from his own nature, and that was always good nature. His sense of humor, added to his even temper, contributed largely to his success in bringing the Ten Thousand safely out of the heart of Persia, and the Attic salt with which he seasons his account of that successful march has helped the writer in the attempt—which is also attended with difficulties and discouragements—to make beginners (alas! not ten thousand in number) understand and enjoy his masterpiece.

<sup>1</sup> Except in *Symp.* vi. 10, and this is excused as bibulous quarrelsomeness (*παρρησία*).

## LESSONS TO BE LEARNED FROM THE RESULTS OF THE COLLEGE ENTRANCE EXAMINA- TIONS IN LATIN<sup>1</sup>

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In one of Disraeli's earlier novels, *Contarini Fleming*, a study of the development of the poetic temperament, the youthful hero, romantic, imaginative, already in some measure vaguely conscious of his future, is represented as rebelling against his work at school, which seems to him to be concerned with mere words instead of ideas. He leaves the school, appears unexpectedly before his father, a shrewd and able disciple of Metternich, and states the reason for the step which he has taken. The reply is swift and disconcerting: "Some silly book has filled your head, Contarini, with these ridiculous notions about the respective importance of words and ideas. Few ideas are correct ones, and what are correct no one can ascertain; but with words we govern men." This view of the function of words savors of cynicism, though the course of human events seems often to justify it. But we may comfort ourselves by observing that general terms and phrases are not necessarily misleading in spite of the fact that they have repeatedly been so. Only they must be learned and used *vita magistra*, in close connection far more with practice than with theory; for not only do they gain from time to time new meanings to become descriptive of new contingencies in human lives, but the changes in their connotation are still more numerous and subtle. Intelligently used, they afford a reasonably safe means whereby human beings may come to understand one another and live in amity; unintelligently used, they abound in possibilities of trouble and division. It would seem, then, beyond dispute that with regard simply to the conveyance of information from one mind to another

<sup>1</sup> A paper read at the twelfth annual meeting of the Classical Association of New England, at Amherst, March 31, 1917.

no subject could be more worthy of the closest and most long-continued attention than the study of words and their uses. Yet our scientific friends do dispute the greatness of its importance. They seem to believe in the Elder Cato's oft-quoted advice to his son: *rem tene, verba sequentur*. But there is no permanent equation, even in technical terminology, between *res* and *verba*. Words and phrases are not simply counters for definitive facts; they develop through use and association an independent life of their own, and the issue in human intercourse is often tragic.

In another way, also, it is true that men are governed by words rather than by ideas, and that the proper words do not always follow upon exact comprehension of facts. We use language not merely to convey information; we use it far more frequently to persuade others to think, feel, and act as we would have them. Here eloquence, native or highly trained, finds its great function. Certainly in the social organism no art can be more valuable than the art of persuasion. Peaceful progress as opposed to progress by coercion—*absit omen!*—is absolutely dependent upon its widespread use. For I cannot bring myself to believe that the unceasing extension of the boundaries of scientific knowledge, of which our age is so justly proud, will of itself insure the realization of human happiness. However completely the facts of nature, in all the possible senses of that highly ambiguous word, shall become scientifically known, different personalities will attach to these facts in any given equation a varying spiritual significance and thus obtain different answers to the same problem. The good will still, as always, be the enemy of the best; persuasion, therefore, will still be indispensable. Doubtless in conversation men are often won to change rather by the subtle charm of their adviser's personality than by his verbal eloquence. But reliance must usually be placed upon this latter, and necessarily so when the spoken becomes the printed word. I need not dwell upon the power for good or evil of this command, not easily to be acquired, of persuasive phrase. It has often "made the worse appear the better reason," blocked progress, or, as in our own time, "cried 'Havoc,' and let slip the dogs of war." For *pure* ideas are abstractions, *pure* thinking does not exist. In relation to practical action ideas are

necessarily specific and are indissolubly linked with the diction and style in which they take form. On the other hand, phrases have wrought incalculably for good, as often in great prose, and especially in great poetry. As F. W. H. Myers says of Vergil's unequaled style, "he has been more successful than any other poet in fusing together the expressed and the suggested emotion; he has discovered the hidden music which can give to every shade of feeling its distinction, its permanence, and its charm; his thoughts seem to come to us on the wings of melodies prepared for them from the foundation of the world." It is indeed true that for weal or for woe "with words we govern men."

I have been led to emphasize in this way a very familiar aspect of our work, because the considerations I have mentioned, obvious as they appear to be, receive today in some quarters slight attention. As Emerson said of his own time:

Things are in the saddle  
And ride mankind.

The training of sense-perception and the development of interest and skill through direct personal contact with the actual objects amid which one's daily life is passed tend to make words seem interlopers. The true language after all would appear to be physical action. We have, thus, something that has well been called "the cult of the passing hour." Yet even in a world of such narrow horizons words are needed to provide a supplementary means of expression and intercourse. And if, because we think it folly to

commit  
The oldest sins the newest kind of ways,

we still think it worth while to study the records of the past, words are our only help, for action is contemporaneous only.

In common with many I have long felt that one of the most valuable results to be gained from the study of Latin was the development of a feeling for language as an organism. We teachers of Latin have beyond others the opportunity to give that indispensable training in the art of the interpretation of language as such, which, when gained in the study of one language and its literature, may then readily be applied to all languages and all



literatures. Our prime opportunity for public service comes to us in connection with the teaching of English. One of the standing committees of the Board is now trying to devise a practicable plan whereby the use of good English in the answer-books in *all* examination subjects may be more effectively secured. The Board has just issued a pamphlet entitled *Suggestions and Aids for College Candidates in English*, and Dr. J. A. Lester, one of the readers in English, has published a list of the 750 words most frequently misspelled by the candidates in English during the last five years. Dr. Lester adds a list of fifty proper names, some of which are classical, as, for example, *Odyssey*. Last June our candidates in Cicero furnished twenty-one *variae lectiones* of this name and eight of *Iliad*, as follows: Odise, Odesy, Odissy, Odessy, Odesey, Odessey, Oddesay, Oddesy, Oddessy, Oddessey, Odydsey, Oddissy, Oddysy, Idassy, Udissy, Odysee, Odyse, Odyssy, Odysy, Odyssesy, Odyessy; Ilyad, Illiad, Ilyiad, Illyiad, Illyad, Illiud, Illyd, Illyand. We were troubled also by errors in syntax, as, for example, in the following sentence: "Aeneas had deserted Dido, and having spurned her love she was frantic." This suspension of the participle occurred both in translations and in answers to questions. In many cases the meaning of simple English words was not known. In the prepared passage from Cicero, *igitur* was translated correctly and then, in the answer to the first question, made to refer to a statement which *followed* the word. In a very considerable number of cases the attempts to point out the three contrasts made in the sentence beginning with *ergo* showed that the writers did not know what the term "contrast" meant.

The time is ripe for a concerted effort in which we can and should play an important part. In many schools there is already helpful co-operation between teachers in different departments. As the Board's statistics for English clearly show, the teaching of this subject bristles with difficulties. If our work upon the translation of Latin into English could be closely co-ordinated with the work of the English classroom, so that week by week and month by month the pupil would receive criticism for the same faults and commendation for the same successes from both his teachers, much might be accomplished. One of the groups in the present definition



of the requirement in English includes the *Iliad*, *Odyssey*, and *Aeneid* "in English translations of recognized literary excellence." The prose versions of the *Aeneid* by Conington, Mackail, and Jackson, and the poetical versions by Rhoades, Williams, and Ballard would surely, had they been judiciously used, have improved and elevated the diction which still, as of yore, distresses the readers in Latin. For the speeches against Catiline the rendering of Blakiston is available, but I know of no adequate translation of those for Pompey and Archias.

I closed my paper last year by expressing the confident expectation that Latin would soon become the most successful of the major subjects in which the Board holds examinations. If you have studied Professor Fiske's report for 1916, you have already discovered that this expectation is in process of being realized. The data from which we may draw conclusions were enormously increased, the total number of candidates in all subjects being 10,631 as against 4,941 in 1915. In Latin the number of answer-books rose from 5,979 to 11,000. With the single exception of French, the performance in Latin was the best in the list. Improvement was shown in 3 (second-year) and 6 (advanced composition), in 4 (Cicero and sight) the standing of 1914 was regained, and in 5 (Vergil and sight) a notable success was achieved. We have reason to feel greatly encouraged. At the same time we must frankly admit that the percentages must become still better if we are to defend Latin successfully against its critics.

The tables that I have for you this year are similar in their general character to those that I had prepared after the examination of 1914 and 1915. The first of these tables indicates, as heretofore, the relative proficiency in prepared work and in sight work of the candidates who offered 4 (Cicero and sight) and 5 (Vergil and sight). A considerable number of answer-books in both subjects could not be included because they had already been sent to the colleges concerned. The number represented, however, is still very much larger than last year and more than double the number in 1914.

There are certain significant changes from the results for the last two years. The percentage of those who pass in both parts independently is, for Cicero, far better than last year and nearly



identical with the figures for 1914; for Vergil, about 20 per cent higher than in either year. The percentage of those who fail in both parts independently is strikingly lower. But the last four columns tell a story that will appear more clearly in Table IA. These columns are concerned with those candidates who *pass in one part only* and owe their ultimate success or failure in the examination as a whole to the greater power of the part in which they pass or fail. One needs but a glance at Table IA to discover that in 1916, if candidates of this class passed in Cicero, they owed their success to prepared work; if they failed, they owed their failure to their inability to translate at sight. If one studies then the figures given for the three years, one notes that in candidates of this class success is less and less due to sight translation, more and more to prepared work; and likewise, failure is more and more due to sight translation, less and less to prepared work.

The trend shown in Table IA seems to indicate unmistakably that it is highly desirable to devote more attention to the development of power to translate at sight. The possession of this power is the one and only sure proof of real control, and if our pupils generally gained and retained it many of our critics would be at least mollified. But to do justice to the amount now prescribed as the basis of an examination covering intensive work and at the same time to read the amount of text that is normally necessary for the acquisition by our pupils of a ready working control of the language seems almost impossible under present conditions. I am myself convinced that a reduction in the amount of the present prescription in Cicero and in Vergil is imperative, in order that the *average* boy and girl may become able to read Latin with far, far greater ease, speed, accuracy, and resultant sense of power than is now the case. As you all know, such a proposal is now in the hands of the Board. A smaller prescription would still afford abundant opportunity for every reasonable question that may be asked in connection with the study of these two authors. The area which requires close attention to details of ancient life is now so large as to demand for its mastery a very considerable part of the school year. The time saved by the narrowing of this area might be spent partly in a less breathless study of the subject-matter of the

smaller prescription, partly in the attainment of greater success in translation at sight.

The papers set on Cicero and Vergil consist of two elements: translation in two forms, and questions on the subject-matter and language of the text. Table II, in spite of its many columns, is really concerned with a single point, the discovery of the way in which the *questions* are handled by a group of pupils that is markedly successful in both forms of translation. For 1916 this group has been formed of the candidates sent by seven schools whose records in Latin as a whole are very good.

In 1914 the percentage of those who passed in the questions independently was for Cicero 31.5, for Vergil 31.8. The improvement shown in 1915 by the figures 61.2 and 46.2 for the two subjects, respectively, was continued, as you see, in 1916. The success in Vergil is really noteworthy, for the figures show that almost all of those who passed in the prescribed translation and yet failed in the questions received in the latter at least 40 per cent. If they had been able to answer correctly two or three more questions, the performance of the group in this part of the paper would have nearly equaled its success in the prescribed translation. Here, again, we have good reason to feel greatly encouraged.

The improvement last June in the handling of the questions was not, however, confined to one special group. It was quite evident in the work of the candidates as a whole. Still, there were some noteworthy exceptions. The combined reports of the readers upon this point covered a total of 1,818 candidates in Cicero and 1,315 candidates in Vergil. In the case of the following questions the number of answer-books indicated after each question received no credit at all.

On Cicero *Pro Archia* 19:

What is the statement that Cicero has made to which *igitur* refers? 1,456.

How does the word *humanissimos* increase the force of Cicero's appeal in this passage? 679.

Explain the allusion in *saxa . . . . consistunt*. 818.

Where was the *oppidum*? 1,035.

On Vergil *Aeneid* ii. 771-89:

Explain the reference in *Myrmidonum*. 912.

Explain the reference in *magna deum genetrix*. 1,000.

Where in the *Aeneid* may one find the story of the fulfilment of the prophecy *illic . . . . tibi*? 638.

TABLE II

Subject	Number of Candidates	Passed Prescribed Translation	Passed Questions	Passed Sight Translation	Passed P. T. and Q.	Failed P. T. and Q.	Passed P. T. Failed Q.	Failed P. T. Passed Q.	Passed P. T. 40-50 in Q.
4.....	218	97.7	70.2	72.5	69.7	1.8	27.9	0.5	20.6
5.....	135	95.6	75.6	94.1	75.6	4.4	20.0	0.0	17.8

TABLE III  
ALL CANDIDATES

Subject	Number				60-100				50-59				0-49			
	B	7S	11S	16S	B	7S	11S	16S	B	7S	11S	16S	B	7S	11S	16S
1.....	1,722	177	286	361	58.1	89.8	82.5	84.5	14.5	5.7	7.7	6.9	27.5	4.5	9.8	8.6
2.....	1,614	127	182	277	64.8	90.6	89.0	90.2	11.9	3.9	5.5	4.7	23.3	5.5	5.5	5.1
3.....	2,115	174	334	461	68.5	93.7	92.8	92.2	12.2	4.6	5.1	5.4	19.3	1.7	2.1	2.4
4.....	2,490	232	344	483	57.3	79.7	79.9	77.6	16.4	12.1	12.5	13.9	20.2	8.2	7.6	8.5
5.....	1,696	145	273	369	75.2	93.8	91.9	92.1	9.3	4.1	5.5	5.4	15.5	2.1	2.6	2.5
6.....	1,281	129	223	290	56.3	89.1	80.3	79.6	11.7	3.1	8.1	8.3	32.0	7.8	11.6	12.1

TABLE IV  
RECOMMENDED CANDIDATES

Subject	Number				60-100				50-59				0-49			
	B	7S	11S	16S	B	7S	11S	16S	B	7S	11S	16S	B	7S	11S	16S
1.....	1,089	118	199	262	60.9	93.2	80.5	90.8	10.7	5.1	6.0	5.4	10.4	1.7	4.5	3.8
2.....	927	79	121	197	74.5	93.7	94.2	94.4	11.5	3.8	4.1	3.6	13.9	2.5	1.7	2.0
3.....	1,321	126	258	354	77.4	95.2	94.9	94.6	9.4	4.0	3.9	4.0	13.2	0.8	1.2	1.4
4.....	1,590	166	264	379	68.2	82.5	83.3	82.3	14.2	10.9	10.2	11.1	17.6	6.6	6.5	6.6
5.....	1,198	125	244	329	83.2	95.2	92.0	93.0	7.3	3.2	5.3	5.2	9.4	1.6	2.1	1.8
6.....	764	98	176	221	68.6	88.8	82.6	81.9	9.3	3.1	8.7	8.6	22.1	8.1	8.7	9.5

Who was the *regia coniunx*? 662.

What poetical construction is used in verse 771? 842.

What poetical peculiarity is there in the pronunciation of *ipsius*? 835.

Of *steterunt*? 727.

Tables III and IV, of which I now ask your consideration, are in all respects similar to those that have been so numbered in the last two years. They afford an interesting opportunity to compare the Board's general figures for Latin with the combined record of seven, eleven, and sixteen schools whose candidates as a whole achieved marked success. The seven and eleven schools are the same that were represented in these tables last year. The figures given under the caption B are taken from Professor Fiske's report for 1916.

For three years Tables III and IV have told the same story. The percentages of these special groups are in general agreement with one another, and all far higher than the general percentages of the Board. For some years to come we shall certainly hear much about the work of the new experimental school which is to test the value of the arguments set forth in Dr. Flexner's pamphlet, *A Modern School*. This school is to do its work under the most favorable conditions that can possibly be secured on this mundane sphere. If it succeeds, its supporters will almost certainly claim that their theories have been proven to be sound. If this position on their part be tenable, is it not true that the last two tables justify Latinists in taking up a like position? If the success of a single school in working out experiments under conditions approximately perfect may be regarded as conclusive proof that the things that are in question *can* be done, is it not equally just to say that the success of several good schools working under conditions that are favorable, it is true, but not abnormally so, may be regarded as conclusive proof that the thing in question, viz., the successful teaching of Latin, *can* be done? And if it can be done under favorable conditions by some schools, but is not now done by all schools because of unfavorable conditions, the true solution of the problem is not the elimination of Latin from the curriculum of the schools in which the results are now open to criticism, but rather a betterment of the conditions which are responsible.



## IN MEMORIAM

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### JOHN WILLIAMS WHITE

The death, on May 9, of John Williams White, professor of Greek in Harvard University, touches a large number of classical workers who have come into relations with him through his teaching or his writings, and concerns many a student, past or present, who may not have known his name, or a word of the language and literature which he professed. For the interest in Roman private life and Roman archaeology which so largely governs the teaching of Latin today is the result of a movement in the Greek field in which he played a large part. He was the first chairman of the Managing Committee of the American School of Classical Studies at Athens, of which the corresponding school in Rome was the natural follower. He was an active and controlling worker in the American Institute of Archaeology, which of course covered the Roman field as well as the Greek. In particular, he gave the first methodical course in Greek private life in this country, illustrating it with the lantern; and he thereby set the model for the courses in Roman private life which presently were given in various institutions.

John Williams White was born in Cincinnati, March 5, 1849. He was graduated from the Ohio Wesleyan College, Delaware, Ohio, at the age of nineteen. Three years later, in 1871, he received the degree of A.M. from his Alma Mater. In this same year began his long and happy married life. In 1874 he was appointed tutor in Greek at Harvard. In 1877 he received the degree of Ph.D. from Harvard and was appointed assistant professor. In 1884 he became full professor. He retired in 1909, not for rest, but for unbroken work.

Recognition came to him in many forms, among which were the degree of LL.D. from Wesleyan and Ohio Wesleyan, and the degree of Litt.D. from both the English and the American Cambridge.

His thirty-five years of service at Harvard were spent in activities both varied and strenuous. From the beginning he threw himself ardently into teaching, and with singular success. His animated manner, which was the natural expression of a vigorous mind, itself deeply interested, commanded the interest of his students. Hence, while he exacted a great deal of work, he always had large classes—a fact which added much to the staying power of Greek studies at Harvard in the face of adverse influences. He also entered into personal relations with many of his students, making them welcome guests at his house; and out of not a few of the acquaintances thus formed grew enduring friendships.

He came into large contact with another aspect of college life, as chairman for many years of the athletic board at Harvard. For this work he was especially qualified by his quick sympathy with youth (perhaps one should say, his own unquenchable youthfulness) and his personal interest in many sports. He was a formidable tennis player, a lover of the life of the woods, and a skilful hunter and fisherman.

His dissertation for the doctorate was upon a syntactical subject. But his permanent interests proved to be literary and archaeological. The latter have already been mentioned. The former ranged from an excellent book for beginners in Greek, through college textbooks, to such volumes of monumental power as *The Verse of Greek Comedy* (London, 1912), and *The Scholia upon the Aves of Aristophanes* (London, 1914). These last two books belong to a projected great edition of Aristophanes for which he had made elaborate collections of manuscript and other materials, and to which he had long been giving all his energies and all his hours.

He had met an earlier malady of the gravest character with incomparable courage and decision, and, as it proved, with complete success. He had every reason to hope for years of unchecked activity. But, aside from the cutting short of the work which would have been the crowning achievement of his life, the manner of his death was that for which he had prayed. The name of the illness, angina pectoris, carries grim associations. But in his case there had been but slight indications, and the actual passage from

life, coming in the course of an ordinary forenoon and with no warning, was made with such swiftness as to bring to his face only the expression of painless calm.

WILLIAM GARDNER HALE

UNIVERSITY OF CHICAGO

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WALTER DENNISON

In the passing of Professor Walter Dennison, of Swarthmore College, we have lost a distinguished Latinist and Roman archaeologist, an enthusiastic and wonderfully skilful teacher of the classics, and an earnest advocate of the value of classical studies. He was, indeed, more than this. For twenty years he had been a stimulating friend and adviser of college students; they turned to him for counsel as to few other teachers in our country, and he gave them, with absolute freedom, the most effective help and personal friendliness. It is safe to say that no one who knew him even in a slight degree will soon forget the quiet gentleness that marked his spirit. Those who knew him best are aware, too, of his most efficiently organized life and of the marvelous manner in which he was able to accomplish the work laid out—this, even in the midst of what to others would have been great distractions. To him they were not distractions. He was always accessible, never hurried.

Professor Dennison was born in Saline, Michigan, August 9, 1869. He was a graduate of the University of Michigan in the class of 1893, and received his doctorate from the same university in 1897. He was thereafter successively instructor in Latin at the University of Michigan, professor of Latin and Roman archaeology at Oberlin College, junior professor of Latin at Michigan, and, since 1910, professor of Greek and Latin at Swarthmore. He died suddenly of pneumonia on March 18, 1917.

Archaeology was always one of Dennison's greatest interests. In his student days he was a fellow in the American School of Classical Studies at Rome and returned there in 1908-9 as Annual Professor of Latin. During the earlier period of his stay in Italy he came across a large collection of Latin inscriptions which had

been gathered by a parish priest, and he was instrumental in bringing about the purchase of this collection and its presentation to the University of Michigan. During his professorship at the American School he happened to chance upon still another collection, this time, a "find" of gold treasure from the late Roman period. This, again, he was the means of bringing to America, through its purchase by Mr. Charles Freer, of Detroit, and at the time of his death he was just completing a full account of it for publication. For three years, 1913-16, Dennison was secretary of the Pennsylvania Society of the Archaeological Institute and since that time had been a councilor of the Institute.

Among the publications which have in part embodied his labor perhaps the best known are a *Junior Latin Book*, published in collaboration with Professor John C. Rolfe; a college edition of Livy; and revisions of Kelsey's *Topical Outline of Latin Literature* and of Frieze's edition of Virgil's *Aeneid*. He had done noteworthy work in archaeology, especially in connection with the so-called "Scipio" type of Roman portrait bust and with the battle fields of Caesar. Numerous scholarly notes and articles on other subjects have also come from his pen.

His missionary labors for the classical cause had, especially in recent years, taken much time. He was one of the organizers, as he was the first president, of the Philadelphia Society for the Promotion of Liberal Studies, in which capacity he gave many hours of faithful and effective service. While president of the Classical Association of the Atlantic States in 1914-15, he was largely responsible for the publication of a most valuable little pamphlet entitled *The Practical Value of Latin*.

Such is the bare record of the most salient facts of Walter Dennison's academic life. They give perhaps some slight suggestion of the many fields in which his loss is felt.

W. W. BAKER

HAVERFORD COLLEGE

## Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

### THE SIGNIFICANCE OF THE MYRMIDONS AND OTHER CLOSE FIGHTERS IN THE *ILIAD*

I have elsewhere (*TAPA*, 1915) noted the significance of the epithet *ἀγχιμαχητής*, "close fighting," used in the Trojan battle cry as a fixed epithet of the Dardanians. In the form *ἀγχέμαχοι* the word is used three<sup>1</sup> times modifying a common noun, which in each case refers to the Myrmidons. There is one other instance of *ἀγχιμαχητής*, referring to Arcadians living beside the tomb of Aepytus (B 604), and one of *ἀγχέμαχοι* describing the Mysians in Europe (N 5). In this paper I would urge (1) that the word refers to the primitive form of the northern phalanx, and (2) that the difficulty found in reconciling the "Mycenaean" and the phalanx fighting in the *Iliad* is overcome if we assume that that poem describes a period when the fighting of the "Mycenaean" *promachoi* had progressed beyond the chariot fighting which Nestor (Δ 304 ff.) ascribes to men of the past (*πρότεροι*) and had reached the dismounted stage. This, however, we further assume, was combined with the new close fighting of men without chariots in the phalanx arrangement brought from the north, which required the northern close-fighting weapons (*τὰ ἀγχέμαχα ὄπλα καλούμενα*, Xen. Cyr. I. ii. 3.), the breastplate, shield, and sword. This arrangement, though much in evidence in the Homeric battles, may be said, like iron in Andrew Lang's phrase, to be "on its probation." It was proving itself to be a most useful arm of the service, and for the poet a most useful background for the duels of his heroes.

I would further argue that the famous Macedonian phalanx was derived from the Balkan and North Greek fighting quite as much, or more legitimately, than from the Theban or Peloponnesian form.

The Dardanians and the Myrmidons were alike clans of conquering warriors, armed adventurers, of the type that so many times in the history of these regions in later centuries swept into the Balkan and Anatolian peninsulas. The northern mining and metallurgy had provided them with weapons that brought success in their business of warfare, and the tools which they possessed and their smith's art gave them prestige in war and in peace. The Myrmidons came from their northern home by way of Dodona, and got possession of the

<sup>1</sup> By an oversight in copying these three instances were omitted on p. 126 of *TAPA*, 1915.



long river valley of the Spercheios, finally making Trachis<sup>1</sup> a *Μυρμιδόνων πόλις*. The Dardanians from their Danubian habitation had pushed on along the Serbia-Troy route, and had entered into the fortune and power of the Trojan ruling family, who commanded the trade route of the Dardanelles, "the most important channel of water in the world."<sup>2</sup> They brought with them for the defense of this "the one entrance and exit to the Black Sea, the Danube, Dniester, and Don"<sup>3</sup> the strength and skill of the close-fighting and well-armed Danubians.

The Myrmidon close array is splendidly described in the sixteenth book (211 ff.) of the *Iliad*. At the word of their prince they tighten their lines, and their helmets and shields are as close together as the stones which the mason sets side by side to make the wall of a high house to shut out the blasts of wind. As they bend their heads, shield strikes on shield, helmet on helmet, man on man, so close do they stand. It is after this description of their dense lines that the epithet *ἀγχιμάχος* is first used of them, coming in the prayer of Achilles. He prays that Patroclus may, after driving battle from the ships, return unharmed to him, bringing all his armor and his close-fighting companions. These words suggest that the Myrmidons serve as the armor does to protect the warrior, and the simile too might suggest that they are the strong wall to which he retires when shunning destruction. This is doubtless a strained interpretation of the simile, but the line used of Patroclus (II 817) and of many another fighter, *ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ ἀλεινών*, suggests an important function of the phalanx, to provide a place of escape into its midst for the hard-pressed champion.

The disadvantage of fighting in this heavy mass before tactics had been developed by the genius of some great soldier may be the reason for the inconsistency noted by Gilbert Murray<sup>4</sup> when he says:

This is the way in which Nestor from time to time exhorts the Greeks to fight, so that clan shall support clan and tribe, tribe (B 362 f.). It is the way which, we are told, the god Ares especially commended; that men should advance in phalanxes, in close array, shield touching shield, an impenetrable wall (N 126. 130 ff. 145). It is in this way that people are said to be going to fight before each great battle. But strangely enough it is not at all in this way that they really fight when the battle is really joined. In the heart of the poem, where the real fighting comes, it is as a rule purely Mycenaean.

Again he says: "There is a confusion of thought. The men are, so to speak, advertised as fighting in one way and they proceed to fight in another."

I should see here, rather than an inconsistency, the gradual intrusion of the northern method of fighting in mass, which by the nature of things could not immediately supersede, or even equal in importance the old method. It is used as background for the battle of the *promachoi* and is often of value in

<sup>1</sup> T. W. Allen, *CR*, 1906; Leaf, *Homeric Geography*, p. 347.

<sup>2</sup> J. Masefield, *Gallipoli*, p. 12. <sup>3</sup> *Ibid.* <sup>4</sup> *Rise of the Greek Epic*, pp. 141 f.

itself, but is not yet perfected to its later infantry form. Just as in the Hallstatt graves are found swords all of bronze, both blade and hilt, then with iron blade and bronze hilt, and finally swords all of iron, so the progress must have been in the other fashions introduced by the invaders one of a somewhat gradual evolution and gradual casting off of the older way.

The disadvantages of the phalanx remained both for the Dardanians in Europe of the beginning of the second century B.C. and for the Macedonians themselves with all their mastery of fighting. We have testimony to this in striking passages in Livy, Polybius, and Plutarch. Livy<sup>2</sup> writes of the Dardanians in the war with Philip: "Ubi rursus procedere Dardani coepissent, equite ac levi armatura regii nullum tale auxilium habentes Dardanos onerososque immobilibus armis vexabant; et loca ipsa adiuuabant. Occisi perpauci sunt, plures vulnerati, captus nemo-quia non excedunt temere ordinibus suis, sed confertim et pugnant et cedunt."

This passage shows clearly the unwieldiness of the phalanx fighting of the primitive type still kept up in the second century by the tribe whom Homer calls ἀγχιμαχῆταί, and it also shows the advantage of a living wall into which a man could retreat shunning destruction. It is such a ἐτάρων ἔθνος as that so often mentioned by Homer that Livy here describes. The passage from Plutarch<sup>3</sup> gives the same picture:

Ζῶψ γὰρ ἡ φάλαγξ εἴκεν ἀμάχῳ τὴν ἰσχὺν ἕως ἔν ἐστι σῶμα καὶ τηρεῖ τὸν συνασπισμὸν ἐν τάξεσιν μιᾷ. διαλυθείσης δὲ καὶ τὴν καθ' ἓνα ῥώμην ἀπόλλυσι τῶν μαχομένων ἕκαστος διὰ τὸν τρόπον τῆς ὀπλίσεως καὶ ὅτι παντὸς ὅλου τοῖς παρ' ἀλλήλων μέρεσιν μᾶλλον ἢ δι' αὐτὸν ἰσχύει,

For the (Macedonian) phalanx is like a single animal invincible in strength so long as it is one body and maintains its order of shield touching shield in a single division; but if it once be broken up, the individuals who compose the fighting whole lose each his single strength, because of the nature of their armor and because each one of them is strong rather as he makes a part of the whole than in himself. [Adapted from Dryden's translation.]

Polybius<sup>3</sup> is very instructive to the same effect in his account of the advantages of the Roman arrangement over the Macedonian phalanx: διὰ τί καὶ πῶς λείπεται τὸ σύνταγμα τῆς φάλαγγος ὑπὸ τοῦ Ρωμαίων καθοπλισμοῦ. In his description of the Macedonian arrangement he quotes the Homeric lines which describe the array of the Myrmidons:

ἄσπερ ἄρ' ἄσπερ' ἔριδι, κόρυς κόρυιν ἀνέρα  
δ' ἀνὴρ.  
ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φαλοῖσι  
νεόντων· ὥς πυκνὸν ἐφέστασαν ἀλλήλοισι,

and adds:

τούτων δ' ἀληθῶς καὶ καλῶς λεγομένων δῆλον ὡς ἀνάγκη καθ' ἕκαστον τῶν πρωτοστατῶν σαρίσας προπιπτεῖν πέντε κ.τ.λ.

<sup>2</sup> xxxi. 43.

<sup>3</sup> *Flam.* viii. 5.

<sup>3</sup> xviii. 28 ff.

It is interesting to note that Ridgway (p. 445) derives the Macedonian *sarissa* from the large swords of the Homeric Paeonians. The Paeonians are especially mentioned by Plutarch in the great picture of the Macedonian phalanx which struck such terror to the heart of the conquering Aemilius Paulus.<sup>1</sup> Tomaschek<sup>2</sup> apparently holds that the Dardanians of the Macedonian wars learned their close formation from the Macedonians. He speaks of "dieses mit der Makedonischen Taktik wohlvertrauten Volkes, das gutgeordnete und schwerbewaffnete Heere aufstellte." But Homer, who knows nothing of Macedon, knows the close-fighting Dardanians.

For the definition of *φάλαγγες* in Suidas we find *τάξεις. παρὰ τὸ πελάσι ἄγχι.*

In the Etymologicum Magnum the statement is made: *οἱ δὲ τὰ ἐκ πλειόνων τάξεων ὀπλιτικὸν πλῆθος, οἷον πάλαγγές τινες οὔσαι παρα τὸ πέλας καὶ ἐγγὺς ἀλλήλων εἶναι.* For the Homeric *ἀγχιμαχητής* the Etymologicum gives *συστάδην καὶ ἐκ τοῦ σύνεγγυς μαχόμενος.*

The meaning most often attached to *ἀγχέμαχος* and *ἀγχιμαχητής* in dictionaries both ancient and modern is *cominus pugnare*. The Thesaurus<sup>3</sup> gives also *in stataria pugna praestans* and a scholiast on *Iliad* (P. 165) gives *γενναῖοι. ὥστε ἐγγὺς ἀλλήλων ἐστῶτες μάχεσθαι.*

The meanings are closely connected and that of *cominus pugnare* is a natural expansion of the first. The side-by-side fighting men become the close fighters in the next sense when they close with the enemy.

We find then in Homer the epithet "close fighting" used only of the Danubians (Mysians and Trojan Dardanians), the Myrmidons, and the Arcadians who dwell about the tomb of Aepyros. Here too we find the northern connection, for Aepyros is the son of the fugitive Elatos and Wilamowitz has demonstrated that the Arcadian Elatos is identical with the Lapith prince of Larissa.<sup>4</sup>

The Myrmidons are said to be the best *θεράποντες* (II 271 and P. 165) beside the ships of the Argives as their prince is the best of the Greek chiefs. The Dardanians are among the best of the Trojans, and these Arcadians who are a Thessalian offshoot are called *ἐπιστάμενοι πολεμίζειν* (B 609). This close fighting of the Danubian and North Greek clans, seen in an inchoate form in the Homeric poems, was destined to mold the history of Greece in the later centuries in which various gods of battle led Dorian, Theban, or Macedonian phalanxes to victory.

GRACE HARRIET MACURDY

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<sup>1</sup> Plut. *Aem. Paul.* xix; *Polyb.* 29. 11.

<sup>2</sup> *Sitzungsberichte*, CXXVIII, p. 24.

<sup>3</sup> *TAPA*, CXXVII: *qui confertim proeliantur* should read *qui cominus proeliatur*.

<sup>4</sup> *Phil. Untersuchungen*, IX, 59 ff.

XENOPHON *Anabasis* i. 8. 13

Professor Charles Knapp, in the *Classical Journal* for November, 1916 (XII, 146 ff.), criticizes the common explanation of the participles ὄρων and ἀκούων in Xenophon's *Anabasis* i. 8. 13. The passage is as follows: ὄρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλείᾳ (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν), ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖ ἑκατέρωθεν. This has generally been assumed to mean: "But though Clearchus saw the crowded mass at the center [that is, the king's bodyguard of six thousand cavalry] and though he heard from Cyrus that the king was beyond the Greek left (for the king was so much superior in numbers that, though he commanded the center of his own troops, he was beyond Cyrus's left), yet, in spite of all this, Clearchus was not willing to draw his right wing away from the river, because he feared that he might be surrounded on both sides."

Professor Knapp asserts that this interpretation of ὄρων and ἀκούων as concessive (adversative) is palpably false. He takes the participles to be causal, like φοβούμενος. A paraphrase of the sentence would then run somewhat as follows: "But because Clearchus knew, from what he saw and heard, that the king was beyond the Greek left, and therefore at a considerable distance from the river, he was not willing to go against him, as his right wing would thereby be drawn away from the river and he would be in danger of being surrounded on both sides." This gives good sense, but it takes no account of ὁμως.

To what, then, is ὁμως opposed? Professor Knapp finds no difficulty in considering it as opposed to the idea contained in ἔχων, holding that the sentence τοσοῦτον . . . ἦν is only quasi-parenthetical and would best be set off by commas only, instead of by dashes or parentheses, which most editors adopt. He admits, however, that this use of ὁμως in opposition, not to anything in the proposition in which it stands, but to something in a totally different proposition, is illogical. But he maintains that this lack of logic is a proper cause for thankfulness as showing the sensitiveness of Xenophon, and of the Greeks in general, to the varying shades of meaning of the participle (in this case ἔχων).

Now there are undoubtedly illogical passages in Xenophon; but, as Professor G. C. Scoggin remarks in the *Classical Journal* for February, 1917 (XII, 335), the present passage cannot justly be considered as one of them. ἔχων is clearly concessive (adversative), but that Xenophon was so far influenced by it, after he had completed the proposition in which it stands, that it led him to begin the next clause with ἀλλ' ὁμως, even though this clause is not in the least opposed to the idea contained in ἔχων, thus leaving ὁμως so meaningless that, as Professor Knapp admits, it must be neglected in translation—all this seems to me very unlikely.

Professor John M. Bridgham's suggestion, also in the February, 1917, number of the *Classical Journal* (XII, 334 f.), that the participles are causal and  $\delta\mu\omega\varsigma$  is adversative to  $\epsilon\beta\acute{o}\alpha$  in the previous sentence and should be translated "after all," seems equally improbable.

But if we go back to the previous sentence, we shall gain a better idea of what was, as it seems to me, in Xenophon's mind when he was writing these lines. We may then paraphrase the whole passage in this wise: "Hereupon Cyrus himself came riding by with his interpreter and three or four other men, and he called out to Clearchus to lead his army against the enemy's center because it was there that the king was stationed. 'And if we are victorious at this point,' said he, 'our whole task has been accomplished.' But though Clearchus, both from what he saw and from what he had heard from Cyrus, knew where the king was [and realized that Cyrus had given a reasonable order], yet, in spite of all this, he disobeyed because he was unwilling to lead his right wing away from the river, fearing that he might be surrounded on both sides; but he allowed Cyrus to believe that he would carry out the order, replying that he was taking care that all should go well."

The bracketed words are not in the Greek, and they are not essential, but it is not difficult to suppose that the idea expressed by them was in Xenophon's subconsciousness, for he showed himself a good tactician on the retreat and in all probability realized the costliness of Clearchus' disobedience, which, as Plutarch says (*Life of Artaxerxes*, 8), "ruined everything." His avoidance of open criticism of Clearchus, however, may be due partly to loyalty to his former commander and partly to unwillingness to blame a course of action which was in keeping with the well-known principle of Greek tactics not to expose the right, or unshielded, side to the enemy.

It seems to me, then, that the many editors, in America, England, France, Germany, and doubtless elsewhere, who have taken the participles  $\delta\rho\omega\upsilon\nu$  and  $\delta\kappa\omicron\upsilon\omega\upsilon\nu$  as concessive (adversative), with  $\delta\mu\omega\varsigma$  opposed to them, are fully justified in their interpretation, and that this explanation is much easier and more natural than the assumption that the participles are causal and that  $\delta\mu\omega\varsigma$  is in opposition either to  $\epsilon\chi\omega\nu$  or to  $\epsilon\beta\acute{o}\alpha$ .

MAURICE W. MATHER

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## Current Events

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[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for the territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; Walter Miller, the University of Missouri, Columbia, Mo., for the Southern States; and by Frederick C. Eastman, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Juliann A. Roller, Franklin High School, Portland, Ore., and to Miss Bertha Green, Hollywood High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

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### American Academy in Rome

Professor C. U. Clark, in response to an invitation from the *Classical Journal*, writes as follows:

"You ask for some account of war-time conditions in the Roman School. I should say that our life here, up to the present, has been very little different from normal; our entry into the war may of course change all that before this reaches you and deprive us of a number of the students now with us. This past season we have had courses in the Roman forum from Director Carter, of the Academy; in Roman history from Professor Tenny Frank, of Bryn Mawr, the annual professor; Professor Marucchi, on the catacombs; Professor Venturi, on precursors of Raphael; Mr. Lothrop, on Giotto and other early Florentine painters; I have given courses in Latin paleography and epigraphy; Professor Van Buren has conducted a number of trips to points of interest around Rome, like the Alban Mount, Cervetri, Corneto, etc.; Mr. Curtis has given several museum talks, especially on Etruscan antiquities; and Mr. Lothrop has shown us the art memorials in many important churches and galleries here and in other Italian cities. A tour to Pompeii, Naples, Amalfi, Pozzuoli, Cumae, etc., directed by Professor Van Buren and Mr. Lothrop and extended by a number of the students to include Sicily, has taken the place of the trip to Greece, which we expect to reintroduce after the war; and there will shortly be a trip to various towns, interesting from their artistic treasures, in Umbria and Tuscany. The government gives us every facility, and the war regulations cause little annoyance; and what food restrictions there are really amount to the enforcement of a much more healthy regimen than most of us give ourselves. Good board and room cost about eight francs a day on the average; and that amounts, at present exchange, to just a little over a dollar. Most of the great libraries and collections are open as usual; so is the University, and several of our number have been attending courses there; the French

School, with its admirable library, welcomes our students for researches which carry them farther afield than they can go with our smaller library. We have now been long enough in the superb new building of the Academy, high up above the Spanish Academy and the fountain of the Acqua Paola, to become a little used to it, and have survived the heating difficulties of the winter with fewer colds than usual. On account of the remoteness of the Academy building, half a mile from, and 250 feet above, the nearest trolley line, we have arranged that all men or women working here, whether regular boarders at the Academy or not, may get a light lunch here, so as to be able to put in the whole day without having to go down into the city and back. The thirty men and women who are at work in the Art School and the Classical School are exceedingly busy and seem to me to be doing valuable as well as useful work. I hesitate to speak of next year's plans; but the prospectus and the latest information may be obtained by anyone from the Academy's secretary, Mr. C. Grant LaFarge, 101 Park Avenue, New York City. We expect to inaugurate a summer session just as soon as circumstances will permit; and I want to urge all teachers of the classics, of history, and of Romance languages, as well as those interested in art, who cannot spend a full year abroad, to bear that possibility in mind."

### Arkansas

The Foreign Language Section of the Arkansas State Teachers' Association met Thursday afternoon, March 29, in the high school at Little Rock, with Professor Harry H. Strauss, of the University of Arkansas, in the chair and Miss Fannie A. Baker, of the Fort Smith High School, as secretary. The program was as follows: "The Value of the Classics to Students of English," Professor V. L. Jones, head of the department of English, University of Arkansas; "The Participation of the Student in the Study of Beginning Language," Professor J. G. Cubage, State Normal School. Discussion: "With Reference to Modern Languages," Miss Beatrice O'Neal, Galloway College; "With Reference to Latin," Miss Emma Riley, Jonesboro; "The Value of German Clubs in High Schools," Miss Lyla Moore, Russellville. Discussion led by Ralph Hunt, Stuttgart: "What Shall We Aim to Cultivate in Our Pupils, Appreciation, Reading Power, or Thinking Power?" D. P. Holmes, Ashdown. Discussion was opened by Miss Mildred Moss, Prescott: "How Much Foreign Language Work Should the High Schools Attempt to Do?" Professor L. E. Winfrey, Hendrix College.

This was in many respects by far the best session in the nine years' existence of this organization of foreign-language teachers. The attendance was larger, the interest greater, and the discussions livelier than ever before. Recent tendencies toward a pseudo-utilitarian education have served to unite teachers of the ancient and modern languages in a common cause. Professor Jones's keen satire on the "Modern School" raised many a smile and much applause.

**California**

*Los Angeles.*—The spring meeting of the Classical Association of the Pacific States, Southern Section, was held in the Los Angeles High School, Saturday, April 14, at 9:30 A.M. The following was the program: "Visual Aids in the Teaching of Latin," Mr. J. E. Donaldson, Fullerton High School; "What's the Use?" Mr. Edgar W. Camp, attorney for the Sante Fe, Pacific Coast Line; "The Place of Latin in the Curriculum," Dr. W. H. Snyder, principal, Hollywood High School; two choruses from Miller's *Dido, the Phoenician Queen*—"Arma Virumque" and "Hymn to the Dawn"—by the Girls' Latin Chorus, Hollywood High School; "'Know Thyself' in Greek and Latin Literature," Dr. Eliza G. Wilkins, University of Southern California.

The following officers were elected for 1917-18: Dr. W. A. Edwards, Los Angeles High School, president; Miss Gertrude Willows, Claremont, vice-president; Miss Bertha Green, Hollywood High School, secretary-treasurer; Miss Mabel Woodbury, Redlands, and Mr. T. B. Glass, San Fernando, members of the executive committee. Mr. J. E. Donaldson, of Fullerton, was elected first vice-president of the general Association.

**Illinois**

*The University of Chicago.*—On the night of April 28 the Undergraduate Classical Club of the University of Chicago gave a very successful presentation of Miller's *Dido, the Phoenician Queen*. The play was given before a large and appreciative audience which contained generous delegations from classical teachers and students of schools in Chicago and neighboring towns. These are the schools which make up the more immediate University family and may be counted upon to back any University enterprise.

This was the first attempt of the Undergraduate Classical Club to present a play before the public, and all agree that it was an unqualified success. The title rôle was taken by Miss Frances Langworthy, Aeneas by Mr. William Van Vliet, Venus by Miss Helen Flack, Anna by Miss Agnes Kelley. The presentation was under the management of Miss Angela Tyler and was directed by Professor Miller.

In connection with its annual conference with its co-operating schools, the University of Chicago offered a series of prize-scholarship examinations, in which 239 students from the Senior classes of these schools participated. Nineteen schools in Chicago and twenty-eight outside of the city sent representatives. Each student took a principal examination, representing three or more units of study in the subject, and a secondary examination, representing two units. The prize winners among the contestants in Latin were as follows: Stanley Ecker, Hyde Park High School, Latin and German; Edward Wilcox, Oak Park and River Forest High School, Latin and French; Ethel Robinson, Hyde Park High School, Latin and Mathematics; Lovilla Butler, Hyde Park High School, Latin and French; Arthur Schuh, Lake View High

School, German and Latin; Pauline Hahn, Oak Park and River Forest High School, German and Latin.

Honorable mention in Latin as one of the two subjects was awarded to the following students:

Charles Price, Senn High School; David McLenegan, West Division (Milwaukee) High School; George Caldwell, Senn High School; Hugh McKinnon, Senn High School; Sadie Lindenbaum, Parker High School; Charles Bartlett, Hyde Park High School; Margaret Turner, Parker High School.

The Chicago Classical Club held its final luncheon of the scholastic year on May 12 at the Great Northern Hotel. Professor Carl Darling Buck, of the University of Chicago, and Superintendent John D. Shoop, of Chicago, were the guests of honor.

Professor Buck addressed the club on "The Balkan Languages and States in History."

### Indiana

*Indiana University.*—The Latin department of the state university has organized a Latin Round Table as a feature of the work of the summer session. Its purpose will be twofold: to enable those participating to become better acquainted, and to discuss three or four subjects which are now affording a great deal of discussion. In this sense it is to resemble somewhat the departmental clubs. Some of the subjects which will be discussed are exhibits for the purpose of showing the value of language, especially Latin, in the schools; Latin plays; use of the direct method in teaching Latin; and the organization of Latin clubs in high schools.

### Iowa

*Sioux City.*—The pupils of the Latin department of the Sioux City High School on March 2 presented Professor Schlicher's play, *Cicero Candidatus*, before the department and many friends. The play was so successful that at the request of the principal it was repeated before the entire school in general assembly on March 22.

Following is the program of the Latin Round Table of the Northwestern Iowa Teachers' Association March 23: "The Practical Value of a Knowledge of Classical Archaeology to the Latin Teacher," Carrie Brown, Sioux City; "Latin as a Vocational Subject," Eva F. Stahl, Fort Dodge; "A Proposed Plan for Teaching Derivatives," Mae Gilfillan, Sioux City; "The New Spirit in Latin Teaching," Professor J. H. Howard, University of South Dakota.

### Mississippi

*The Industrial Institute and College.*—The Classical Club of the Industrial Institute and College, Columbus, Mississippi, presented an elaborate program during the convention of the State Teachers' Association, which was held in

that city the first week of May. On Wednesday evening Professor Alexander Bondurant, of the University of Mississippi, delivered a lecture on the excavations at Pompeii, which gave a very vivid impression of the life of an ancient Roman city.

On Friday afternoon the Classical Club presented on the college campus a masque dealing with the myth of Ceres and Proserpine and including breezy dialogue, pageantry, sylvan scenes, and a chorus with appropriate dancing and orchestral music. Miss Miriam Greene Paslay, head of the College Latin department, arranged the masque in strict historic fashion, based upon the type of outdoor mythological entertainment popular in the days of Ben Jonson and Shakespeare.

### Oklahoma

*Lawton.*—A Latin club (the Aeneades, Latina Sodalitas) which has been organized during the present school year in connection with the Latin department of the Lawton (Oklahoma) High School, has proved very successful in stimulating interest in classical learning among the students. It is the only Latin club in this part of Oklahoma, and even outside the school many have become interested in it.

All members of the classical course are eligible to membership, and Latin instructors in near-by towns and other persons interested in classical learning are added to the membership as honorary members.

All members may wear the club pin, which is the silver eagle of Caesar's Tenth legion. The club colors are purple, white, and gold; the club song, "Guadeamus Igitur"; the club motto, "Usquad vale, quid agis age," and the *Classical Journal* is the club's adopted periodical.

The Aeneades have held several interesting entertainments at which both regular and honorary members appear and take part in the program. At these entertainments Roman menus are used and care is taken to preserve Roman customs, all of which add to their attractiveness. Initiation this year was carried out from the journeys of Aeneas. The candidate went through burning Troy, the river Styx, the Elysian Fields, and Hades, then under the yoke into submission to the club.

### Vermont

*Brattleboro.*—The Latin classes of the Brattleboro High School had their "annual frolic" Friday, May 11, in Festival Hall this year. The hall was transformed into a Circus Maximus and public games were held, not only *Ludi Circenses* and *Munera Gladiatoria*, but also *Ludi Scenici* and *Ludi Amphitheatri*. These games were in celebration of the *Lemuralia*, which the ancient Romans held annually on May 9, 11, and 13, to appease the souls of the departed.

Four drivers with four horses each in a chariot race were one of the attractions; also two gladiatorial combats, a wrestling bout, a boxing match, and a



*venatio*, or wild beast hunt, the delight of the Roman populace, were presented.

This program was under the direction of Miss Florence C. Allen, teacher of Latin in the high school. Her work is an inspiration to Vermont classical teachers. The matter referred to above is only a sample of what she has been doing annually for many years.

### Washington

*Spokane*.—On the "ides of March" a program of plays was given by the Aeneadae, the Latin club of the Ogden High School. Several weeks before the event the town had been liberally sprinkled with posters with the warning to "Beware the ides of March," and, despite two counter-attractions on the same evening, a large crowd gathered in the high-school auditorium to witness the event. The program consisted of an adaptation of Miss Paxon's *A Roman Wedding*, the Vestal Virgin Drill, and *The Lamentable Tragedy of Julius Caesar, in Song and Verse*. A male quartette sang "Integer Vitae" before the curtain rose.

The program was a success, as many who came to scoff remained to praise, and enthusiastic applause greeted each number. It occasioned much amusement when the "mustaceum," which it had been announced was made by a recipe of Cato's, two thousand years old, proved extremely difficult to cut. Some of the audience suggested that the cake was two thousand years old.

The scene of *A Roman Wedding* was made to represent as nearly as possible the atrium of a Roman house with a fountain playing in the center, an altar at one side, and statuary and Roman furniture around the room.

The *Tragedy* was particularly well received. It is an extremely humorous burlesque on Shakespeare's play, set to well-known and "catchy" tunes, and many of the songs were sung around school for days after the performance. When, during the funeral oration by Mark Antony, the statue of Pompey burst into tears, it "brought down the house."

The costumes for all the events were made in the sewing department, and all the furniture and the fasces carried by the lictors, in the manual-training rooms. The fasces, gilded and wound with purple ribbon, make a splendid decoration for the walls of the Latin room.

The program was produced under the direction of Mr. Edgar G. Johnston, of the Latin department, assisted by Mrs. Newcombe, of the English department, and Miss Hess, of the German department.

## General Comment

[Edited by Gilbert Campbell Scoggin, The University of Missouri.]

At the meeting of the College Art Association in Cincinnati last April Professor John Pickard, of the department of classical archaeology at the University of Missouri, was re-elected president.

Rev. James Hope Moulton, who was professor of Hellenistic Greek and Indo-European philology at the University of Manchester, died in April from exposure at sea. The ship on which he was returning from India was sunk by a submarine.

Professor Gordon J. Laing, of the University of Chicago, spent the second semester at the University of California as Sather Professor. He lectured on the history of Roman religion and conducted a course in the Greek drama. Professor Laing will teach in the summer school at Columbia University this year.

In his List S (pre-May, 1917), Mr. R. C. MacMahon, bookseller, 78 West 55th Street, New York City, offers new copies of Weller's *Athens and Its Monuments* for \$1.35, and of D'Ooge's *The Acropolis of Athens* for \$1.00. Both these volumes were published by Macmillan originally at \$4.00. These are certainly among the best book bargains of the season.

Director Jesse Benedict Carter, of the American Academy in Rome, visited last February the leading universities of France and lectured on "Humanistic Studies in America." It is reported that he was everywhere received with marked courtesy and enthusiasm. The lectures at Pompeii this spring before the students of archaeology who form a part of the American Academy were delivered by Dr. Albert W. Van Buren.

Professor H. C. Tolman, of Vanderbilt University, delivered a series of lectures at the University of North Carolina during the latter part of April. The subjects of these lectures were as follows: "The Achievement of Life," "Faith and Education," "The Shrines of Ancient Greece," "Monuments of Ancient Persia," "The Newly Turfan Manuscript Relating to the Crucifixion." An interchange of lecturers has been established between Vanderbilt University and some of the other southern colleges, and it was as exchange lecturer that Professor Tolman went to North Carolina.

Dr. Edwin Lee Johnson, of the Greek department of Vanderbilt University, is the author of a *Historical Grammar of the Ancient Persian Language* which has recently appeared as Vol. VIII of the "Vanderbilt Oriental Series." In the introduction to the work there is given a full and interesting history of the gradual decipherment of the cuneiform inscriptions. This volume will be welcomed, not only by Sanskritists, but also by those interested generally in comparative grammar. Dr. Johnson had already published *An Index Verborum to the Old Persian Inscriptions*.

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On April 25 there was dispersed in the Anderson Galleries in New York the Carvalho collection of incunabula. This collection was originally brought together by Mr. David N. Carvalho when he was gathering material for his *Forty Centuries of Ink*, and it is probably the largest collection of the kind ever disposed of in this country. Every year from 1470 to 1500 was well represented, but as the collector gathered together these books largely with reference to the early ink notes on the margins, many were not in the best condition. They were brought together with a set purpose in view, strictly utilitarian, and not from the point of view of the connoisseur.

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Mr. George W. Robinson, secretary of the Harvard Graduate School of Arts and Sciences, has recently issued the first English translation of the *Funeral Orations on Scaliger* by Daniel Heinsius and Dominicus Baudius. The oration by Heinsius was delivered in the Auditorium Theologicum at the University of Leyden immediately after the obsequies, January 25, 1609. The address of Baudius was delivered at the same place on the following day. Both orations were frequently reprinted, but Mr. Robinson has found no previous translation in any tongue. An edition of this interesting work, limited to twenty copies, has been printed at the Harvard University Press.

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The *Phi Beta Kappa Key* for January contains an article by Professor Clark S. Northup, of Cornell University, on "Phi Beta Kappa and Intellectual Culture." The reasonable plea is made that scholarship and intellectual effort are the chief means of culture to be fostered by our higher institutions of learning; and it is urged that the colleges of our country should discourage such excessive interest in extra-scholastic student activities as seriously interferes with real study. He rightly assails the present situation in athletic sports with their vicarious participants. It is difficult for one not present at the Philadelphia meeting to understand why Professor Northup's motion should have been frowned upon. His article should be brought to the notice of every member of the committee of the American Association of University Professors appointed to study "Causes and Remedies for the Alleged Decline of Intellectual Interests of College Students."

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Henry Whitehead Moss died in London on January 14. He studied under Dr. Kennedy at Shrewsbury, passing thence to St. John's College, Cambridge,

where later he was appointed fellow and tutor. When only twenty-five years old he was appointed head master at Shrewsbury, which position he held from 1866 to 1908, and he was very prominent among the head masters of the time. He was a contributor to the well-known *Sabrinæ Corolla*, that remarkable collection of translations into Greek and Latin prose and verse from English, French, German, and Italian now in its fourth edition. It is a striking fact that so many of the English head masters have been appointed so early in life. Before the age of thirty both Dr. Montagu Butler and Dr. Welldon were made head masters at Harrow, and at the age of thirty Dr. Rutherford, the student of Aristophanes, was head master of Westminster School. Other well-known names will readily suggest themselves to anyone fairly familiar with the history of secondary education. Thomas Arnold was elected head master of Rugby when he was thirty-two, and few people are aware that "the Doctor," so nobly portrayed by Thomas Hughes, was one day short of forty-seven when he died.

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Bookworms of the two-legged variety who may be interested in their namesake will find him fully depicted and described by Sir William Osler in the latest issue of the *Bodleian Quarterly Record*. How often the booklover, hitting upon some long-sought volume in an *Antiquariatskatalog*, is feverishly swept along by such phrases as "vollständiges und sauberes Exemplar," "hübsches Exemplar des seltenen Werkes," only later to be brought to a sudden halt by such qualifying phrases as "etwas wurmstichig" or "am Anfang und Schluss befinden sich einige Wurmstiche." *Anobium pertinax*, *aglossa pinguinalis*, *oecophora pseudospretella*, *hypothemus eruditus*, or what-d'ye-call-'im ("pestis chartarum seu bestia libentius audis") has been detected by Sir William in *manifesto facinore* and by him pilloried for public gaze. Unfortunately for the cause of the classics he was not captured in some musty old manuscript, nor even in an ancient incunabulum filled with forgotten Greek or Latin lore, but degenerate modern that he was, he was filching his livelihood from a (comparatively) recent French book. It would seem that even the bookworm is abandoning the cause of the ancients. Dr. Flexner, take notice. Publications of the General Education Board please copy.

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Mr. G. F. Barwick read a paper last February before the Bibliographical Society in London, dealing with "The Laws Regulating Printing and Publishing in Italy." He gives a summary of this paper in the Society's *News-Sheet* for March. The early privileges of authors and printers are briefly reviewed, together with the resulting abuses which led to the decline of printing in Italy. It is interesting to learn of "an edict against the use of bad paper, on which the ink ran so freely that people could not write on the margins, and therefore bought foreign books, which were printed on better paper." The first catalogue of prohibited books appeared in 1549 and "in 1554 the Inquisition began to take action, and its influence thereafter was continuous; but it does not seem to have contributed to the decay of printing in Venice, which is mainly

attributable to the decline of learning in Italy and to the general leveling of excellence which attended the diffusion of the art." What may be regarded as the first "Copyright act" was issued in 1603. New books were given a privilege of twenty years, provisions were made for insuring the use of good paper, false imprints were forbidden on imported books, and it was required that the first copy of such books should be deposited in the Library of Saint Mark's before the books could be put on sale.

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The death was reported last April of Dr. Ludwig Lazare Zamenhof, the deviser of the would-be international language, Esperanto. Dr. Zamenhof had long been an oculist in Warsaw, and early in life he became interested in the question of universal speech. While still a schoolboy he had invented a "lingwe universala" for use among his fellow-students. He first published his proposed language in 1887, and from that time on considerable attention was paid to his scheme. Of all such attempts it must be confessed that Esperanto has won the widest hearing; and at the present time there are many supporters of the language. It is not generally known, however, that there have been many such attempts, all of which have ended in failure. How many people now recall Volapük, a close predecessor of Esperanto? Yet according to Professor Brugmann, in 1890 there were two and one-half million Volapükists throughout the world, two hundred and ninety societies, and twenty-three journals were published in this language in ten different countries. Esperanto reached the high-water mark six or eight years ago. It was even introduced among the "practical" courses in some of our "progressive" universities, but I should doubt that it could be found now in the prospectus of any summer school for this year. There are on record some half a hundred of these attempts at universal speech, and they are interesting and instructive phenomena for the psychologist in general and for the linguistic student in particular. We may be sure that Esperanto, if it survive long enough, will have a rival, even if it be an Anti-Esperanto. In the days of Volapük there did actually arise an Anti-Volapük! The logically arranged language was worked out for all time long ago by Bishop Wilkins, a man of very wide learning, who, unlike most inventors of artificial speech, was acquainted with the laws of language so far as they were known in his day, and who was a phonetician of no mean ability, as may be seen by referring to his famous *Essay*. Living language, however, is one of the most illogical things imaginable, in this respect being surpassed by man alone who speaks it.

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According to a report printed in the *American Oxonian* for January, thirty newly appointed Rhodes scholars sailed together for England last September. "As regards their Oxford courses, ten will read modern history, seven will read law, four 'greats,' three English, two chemistry, two theology, and one mathematics." By "greats" is meant, of course, the School of Literae Humaniores; and it may seem strange that of this group of students less than 10 per



cent intend to pursue the time-honored classical course at Oxford. It appears from the report, however, that twenty-seven of the men already hold the Bachelor's degree, and six are Masters of Arts. Unfortunately there is no indication of the courses which the three undergraduates will pursue. In any case they all have passed a minimum classical requirement, both Latin and Greek, and no doubt all will be made to realize the value of a classical foundation, whatever their special course may be at this university of venerable classical traditions. By far the greater number of these students have already received their general collegiate foundation and are now ready to begin specializing for their life-work. In all probability teaching is not the profession that most of them have in mind, and under the circumstances, unless a student has already specialized in the classics with a view to teaching, it is quite natural that an American college graduate should take a course which may seem to prepare him more directly for his future profession. In spite of the great advantages offered the graduate students of the classics at Oxford, it is quite true that our own methods, confessedly based on those of the German universities, have prepared them better for graduate work in Germany; and, following an honored tradition, they have continued to follow in the footsteps of our early philologists, and resort to the strongholds of "klassische Philologie." This of course applies up to the time of the outbreak of the war. Many of our better institutions offer traveling fellowships which have always been eagerly sought by our able students. These fellowships not only provide for study in a foreign university of one's choice, but also constitute one of the strongest recommendations for a young man just beginning his career as a teacher. This condition of affairs will probably be changed after the war and the academic stream may be diverted from Germany. France had already begun to claim more and more; and the Rhodes scholarships should now be brought to the attention of all students. The results of the last examination held for candidates were somewhat disappointing. Of the states permitted to elect, six had no candidates, and three did not produce candidates who could pass. No doubt this was largely due to the war. Oxford now is not at its best. General European travel, one of the great advantages offered by the scholarships in normal times, is now out of the question. But the fact should never be lost sight of that the scholarships are too little known. In my own institution I have seen the name more times than one confused in the college paper with a local scholarship of somewhat similar name.

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In a letter written to the *Pall Mall Gazette* from Oxford and dated May 17 (1877) Lewis Carroll pointed out that "there is no one of the many ingenious appliances of mechanical science that is more appreciated or more successfully employed than the wedge; so subtle and imperceptible are the forces needed for the insertion of its 'thin end,' so astounding the results which its 'thick end' may ultimately produce." He was referring to a proposal that graduates in natural science at Oxford should be given the same powers for voting as was possessed by the holders of the time-honored M.A. degree. This would

have meant the possibility of omitting one of the classical languages from education at Oxford, and this was the "thin edge." In his inimitable way he then rehearses a little drama in which Science is the chief actor. Taking pity upon Science, who sat weeping at the gate, "we took her in and housed her royally; we adorned her palace with re-agents and retorts, and made a very charnel house of bones, and we cried to our undergraduates, 'The feast of Science is spread! Eat, drink, and be happy!' But they would not. They fingered the bones, and thought them dry. They sniffed at the hydrogen, and turned away." But Science continued to make demands, and the second act opens. Science is still in tears. Mechanical equipment such as never before had been seen and teachers in abundance were there. Students only were lacking. Now Science complained that she was handicapped because she had no scholarships with which to bribe students. Scholarships were provided and "learners paid to learn." The third act opens and Science begins to grow weary of having to teach so many pupils. Soon she will be crying that she must have no teaching, only research; but she will say, "Pay me handsomely, and let me think." The moral drawn from the "thick edge" of the wedge was that meanwhile both Greek and Latin might vanish from the curriculum; that logic, philosophy, and history might follow; and the destinies of Oxford some day might be in the hands of those who have no education other than "scientific." As for the obvious reply of the man of science, "Why not so? Is not the resulting education as good as the other?" this he vigorously denies. The first requirement of an educated man is that he write his language "correctly, if not elegantly." But being himself a man of science, he had naturally come in contact with the writings of men of science. He had never read such slipshod English as that written by men of science. We should remember that Lewis Carroll was not a "classical scholar," but he insisted on being called a man of science because his special field was mathematics. He playfully notes that the biologists refused to admit mathematics as a science "on account of the abnormal certainty of its conclusions." We should likewise remember that he never took high honors in classics and, as his biographer informs us, that philosophy and history were never congenial subjects to him. But he fully appreciated the broad training that came with the humanities and maintained that the exclusive study of any one thing was not education, because, says he, "my experience as a teacher has shown me that even a considerable proficiency in Natural Science, taken alone, is so far from proving a high degree of cultivation and great natural ability that it is fully compatible with general ignorance and an intellect quite below par."

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At the opening of the one hundred and sixty-third year of Columbia University an address was delivered by Professor E. R. A. Seligman on "The Real University." At the beginning of his address Professor Seligman considers and criticizes various theories, more or less common, as to the object of a

university. He concludes that a university does not exist merely for the diffusion of knowledge, as this is the purpose of the lower school as well; neither is it for professional training, for detached medical schools and business colleges do not make a university; nor is its purpose the pursuit and promotion of science, for these last are not confined to a university, as is shown by such foundations as the Rockefeller and the Carnegie institutes. He then begins to consider the question in what he calls a roundabout way, taking up in order what he regards as the three great social institutions that have developed among mankind: the state, the church, and the university. He concludes that the state has been the orderer, the church the harmonizer, and the university the emancipator. He explains emancipation as meaning release from superstition and prejudice with consequent mastery over self and perfect control over the impulses. He rightly emphasizes the fact that the university man must be more than a narrow specialist and that the inquisitive spirit must be accompanied by imagination. He points out the dangers of tradition and declares that "the time always comes when we must cast off our moorings and embark on the stormy sea of the unknown," but he hastens to add that "without the stout craft of experience, without the rudder and compass of reliance on the best judgments of the past, the adventure may be hazardous." However, we must not stand still, but, utilizing all of the accumulated wisdom of the past, we must steer ahead. In the university there must be intellectual freedom, together with the spirit of research and, at the same time, the imparting of knowledge to others. The university must provide both advancement of knowledge and the imparting of knowledge. Marked dangers in our present university communities are noted: "For democracy levels down as well as up, and is proverbially intolerant of the expert." One recalls the words of a recent writer to the effect that "*Demos* is always uneasy in the presence of learning." Public opinion is likely to tyrannize over us in a democracy, and a university should offer a refuge from this tyranny. He emphasizes the fact that a great menace to the real university is seen in the present attitude of the professional schools: "The narrow professional training cannot produce the intellectual emancipation for which alone the university stands." The object of a university is not merely to produce a good lawyer or a good doctor or a good engineer, but to train the future discoverer of truth. He quotes Bacon's remark, "If any man thinks philosophy and universality to be idle studies he doth not consider that all professions are from thence served and supplied." Research is just as important in the professional schools as in the non-professional, and there is no place in the university for the busy practitioner. Professor Seligman defends the ideal of the Ph.D. degree and believes that its dissertation shows at least a grasp of scientific method. The latter part of the address is taken up with a discussion of the peculiar structure of the American university with its division into faculty, student body, president, and board of trustees. The rights and obligations of each of these bodies are noted. This address is found in the *Educational Review* for November, 1916.

## Book Reviews

*The Influence of Horace on the Chief English Poets of the Nineteenth Century.* (In Cornell Studies in English.) By MARY REBECCA THAYER. New Haven: Yale University Press, 1916. Pp. 117. \$1.00.

During the past quarter-century there have been accumulating many evidences that the influence of the Greek and Latin classics upon English literature has come to be regarded as of major importance in the study of English and of the classics as well. Textbook editions of Vergil, Horace, and others have featured in their notes the influence of these poets upon English writers; college courses are offered on the influence of classic myth, as presented especially by Ovid, upon English poetry; textbooks on mythology have abandoned the old-style presentations of the stories, a style set by Bulfinch's *Age of Fable*, and that had held vogue for generations, and now attempt, not only to tell the stories, but to follow the trail of these stories through English literature; and, lastly, books have been written to show the influence of the classic writers generally upon such English poets as Shakespeare, Milton, and Spenser. These studies of influences, it will be seen, fall into two classes: the study of the influence of one Greek or Latin writer, as, for instance, Vergil, upon all English poets; and the study of the influence of classic writers in general upon one English poet, as, for instance, Shakespeare.

The first of these two methods is employed by Miss Thayer in the present volume, except that she limits her study to the English poets of the nineteenth century. At the outset the author states that, "in order properly to discuss the influence of one writer upon another, it is necessary to determine as nearly as may be for what each of them stands; for the measure of real influence is, after all, the amount of sympathy which exists between the two." She accordingly proceeds to discuss at considerable length, with illustrations, the characteristics of Horace, both as man and as artist, and follows with a similar discussion of Wordsworth, Coleridge, Byron, Shelley, Keats, Tennyson, and Browning, the nineteenth-century English poets in whose works she is tracing Horatian influence. Thus, the introduction. The remainder of the book (barring two lists at the end, one of books consulted and one of passages quoted from Horace) is a categorical presentation of the author's collected quotations from the poets mentioned, together with the passage from Horace in each case of which the English passage seems reminiscental.

The work is well organized and illuminating, and will prove interesting and helpful to those engaged in similar studies. While the scope of the present volume embraces a certain small group of English poets only, the author

expresses the hope that singly, or combined with the work of others, her studies may at some time result in a substantial volume which may fairly be called "Horace in English Literature." The book is fittingly dedicated to Professor Lane Cooper, one of the three editors of "Cornell Studies in English."

F. J. MILLER

UNIVERSITY OF CHICAGO

*A Concordance to the Works of Horace.* Compiled and edited by  
LANE COOPER. Washington: The Carnegie Institute of  
Washington, 1916. Pp. ix+593. \$7.00.

With this monumental volume a great labor of love on the part of Lane Cooper, professor of the English language and literature in Cornell University, has been finished, and a new and advanced position in the progress of classical scholarship has been gained. We, who up to date have had no index to Horace except those of the Zangemeister-Bentley type, works ill printed and out of print at that, will have constant cause for gratitude to Mr. Lane and to his "Maecenas," the Carnegie Institute of Washington, for this scholarly, handsome, and entirely usable volume. It is a royal octavo, on heavy, durable paper, printed with type unusually large and clear for such a work. The text on which the *Concordance* is based is that of Vollmer's *editio maior* of 1912.

Some salient features of the work may be mentioned. Contrary to the usual practice, Mr. Cooper has maintained a purely alphabetical sequence in the arrangement of Horatian forms, as, for instance, *sum*, *eram*, *esse*, *fui*, etc., rather than listing all these under the basic *sum* or *esse*. The advantage of this plan is that the student can at once detect the presence or absence of any given form in Horace.

The work is a concordance and not a mere index. Each word is quoted in connection with a whole line (or more if necessary) of its context, which makes it possible, not only instantly to identify the passage, but also to study the word or phrase in question without turning it up in the original text. For instance, the word *simul*, a favorite with Horace, as presented in the *Concordance* with its forty-six occurrences, can be reviewed by the student in a few minutes and with ease and pleasure.

Horace is a past master in the use of the terse, quotable phrase, and, in fact, has been quoted since his day more than any other Latin poet. These phrases, many of which are used as current verbal coin almost without consciousness of their origin, may easily be traced to their original context and verified by the generous provision of this *Concordance*.

Mr. Cooper has issued with the *Concordance*, for the benefit of those engaged in a similar task, a list of instructions for preparing the slips used in the compilation of this great work. The list of rules for procedure is a model of practical efficiency, insuring completeness and accuracy to the smallest detail, together with entire convenience and beauty in the arrangement of material in the printed page.



It is a matter of gratification to classical scholars that such a work as this should be undertaken and brought to a successful issue by a teacher of English, who himself in his preface expresses the hope that this fact will "tend to strengthen the bonds of sympathy between devotees of the ancient classics and students of modern literature."

F. J. MILLER.

UNIVERSITY OF CHICAGO

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*A Classical Dictionary of Greek and Roman Antiquities, Biography, Geography, and Mythology.* Edited by H. B. WALTERS. With 580 illustrations. Cambridge: University Press; New York: Putnam, 1916. Pp. 1103. \$6.50.

This book, as the editor announces in his preface, "is intended primarily for the use of classical students at the universities and in the upper forms of public schools." It is a handy compendium of information which is to be found in fuller detail in the large classical dictionaries, dictionaries of antiquities, ancient histories, dictionaries of mythology, etc. It does not of course compete with these fuller works of reference, and will not satisfy anyone who desires full information on any of its subjects. And yet it will admirably serve the purpose which it proposes to serve, and will help the student over the ordinary antiquarian difficulties which constantly present themselves in the reading of any Greek or Latin author. The volume is of a convenient size for frequent and familiar use, is on excellent paper, is well printed and illustrated.

A casual examination and tentative use of the volume reveals the omission of many titles which the student would naturally expect to find at least briefly mentioned in a volume of this sort. For instance, though Philippi, Pharsalia, Cannae, and other famous battle fields are noticed, the battle of Carrhae, to which reference is so often made by Latin writers, receives no notice, except as one turns up *Crassus* to find it. Similarly, the writer of this review, in testing out the *Dictionary* in connection with the reading of Ovid's *Fasti*, a work common enough in college curricula, found no mention of *Collatinus*, desired for explanation of *Fast. II. 787*; of the dolphin as *felix in amoribus index, II. 81*; of *Tychius III. 824* and *Epeus 825*.

Notwithstanding these and other occasional omissions of desired titles, the book will be found a valuable addition to the apparatus of the classical student and teacher.

We are in addition reminded by an index of classified readings at the end of the volume of the connection between this and the recently issued *Companions to Greek and Latin Studies*, upon which the present dictionary is to a certain extent based.

F. J. MILLER

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## Recent Books

Foreign books in this list may be obtained of Lemcke & Buechner, 30-32 West 27th St., New York City; G. E. Stechert & Co., 151-55 West 25th St., New York City; F. C. Stechert Co., 29-35 West 32d St., New York City.

- BRIDGES, R. *Ibant Obscuri*. An experiment in the classical hexameter. Oxford: Oxford University Press. Folio, pp. 158. 12s. 6d. net.
- GASELEE, S. *Achilles Tatius*. With an English translation. (Loeb Classical Library.) New York: Putnam. Pp. xvi+455. \$1.50 net.
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